

IN THE BEGINNING

JAMES ENOS HOWARD, MD.



Class BS1235

Book .H68

Copyright N^o

COPYRIGHT DEPOSIT.



IN THE BEGINNING

OR

THE FIRST AGE

**Embracing the bible account of the creation of
the world, the creation and fall of man,
and the final destruction of the
world by the Deluge.**

BY
JAMES ENOS HOWARD, MD.



BOSTON
THE ROXBURGH PUBLISHING COMPANY
INCORPORATED

E 19163

BS1235
H68

Copyright, 1916,
By JAMES ENOS HOWARD, MD.
Rights Reserved

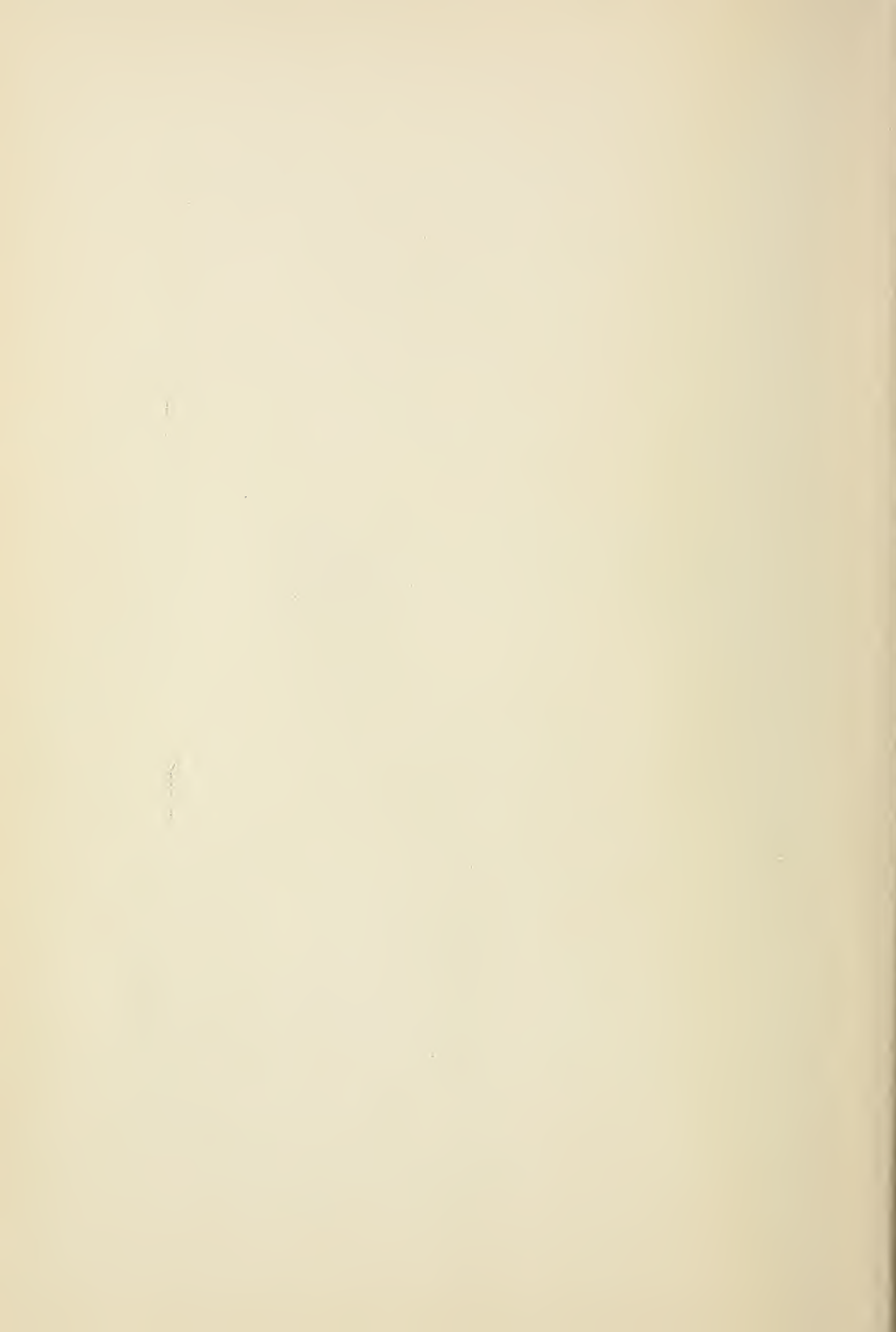
3
\$1.00

AUG 28 1916

©Cl.A437383

no 11

To the good men, and the good women, who study the Scriptures, with a view of finding in them the way of eternal life, this unassuming volume is dedicated.



PREFACE.

THE object that the author had in view in presenting this unassuming volume to the public, was to furnish a hand-book of information that would help bible students to a better understanding of the many questions connected with the antediluvian age. "That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 5.)

The larger and more scholarly works along this line, are too critical for the average reader, and, generally speaking, are inaccessible to the great mass of readers.

The author has undertaken to supply the demand for a book that would meet the re-

Preface

quirements of this class. With this object in view, he has gleaned the field of literature for information bearing on the various subjects contained in the book, and has gathered together the opinions of eminent scholars, and divines, from all parts of the world.

He has not confined his research to the writings of any particular denomination, but has garnered the opinions of the leading scholars of all denominations, being careful to eliminate everything that would tend to weaken the reader's belief in the inspiration of the sacred scriptures.

Where the opinions of scholars have been found to differ on the fundamental doctrines of the Christian churches, he has given the different opinions of the leading writers,

Preface

and left the reader free to choose for himself which he prefers.

In the preparation of the book, the author has consulted more than a score of standard works on theology, bible dictionaries, commentaries, and devotional books of the early Christian fathers, beside a number of works, such as Moral Science, ancient history, scientific works and encyclopedia.

The author has written from a deep conviction of duty, and has fortified all his opinions by abundant scriptural reference to the sacred text.

He has tried to make the work reliable and authoritative. In the course of the work he has thought proper to add frequent quotations from eminent scholars, but has given credit to all authors whom he has

Preface

quoted, so far as he knows to whom credit is due.

If any inaccuracies have inadvertently crept into the work, he will gladly correct them if attention is called to such mistake.

Another feature of the work is its brevity. Many of the great truths that lie hidden in the text, have been merely pointed out to the reader. The intention being to draw the reader's attention to these precious truths, and let him study them out himself, thus teaching him to think.

The writer does not claim originality for much of the matter contained in the book. He has acted more in the capacity of a compiler, having gathered together the opinions of the leading writers on the various topics, using only enough of his own language to cement them together in an abridged form.

Preface

With this explanation the writer sends it forth, trusting that God will bless the motive that prompted him to make the effort, and hopes that it will aid those who have not the time, nor the inclination, to study the more ponderous text-books on the subject, to a clearer and more comprehensive knowledge of the sacred scriptures.

JAMES E. HOWARD.

Contents

CHAPTER I.

Use of Paragraphs—Beginning of Time—The Earth Without Form and Void—A State of Chaos—The Spirit of God—Let There Be Light—Day and Night Essential to all Life—The Firmament—Logical Order of the Creation—The Waters Above the Firmament—Prof. Totten's Theory—The Dry Land and Seas Established—Vegetable Matter Created—The Sun and Moon Set in the Heavens on the Fourth Day—Aeonic Days—Augustine—Dr. James Orr—Lower Order of Animal Life Created—Multiply and Replenish—The Sixth Day—Creatures of the Dry Land Created—Reproduction.

CHAPTER II.

Let Us Make Man—The Blessed Trinity—Jesus Christ Perfect God and Perfect Man—Man a Creation and a Formation—The Image and Likeness of God—Man's Dominion—Mystery of Reproduction—Scriptural Teaching—Physiology—Man's Food.

Contents

CHAPTER III.

Man Pronounced Good—God's Plan—The Six Days—Revelations of Geology—Hugh Miller—Allegory and Myth—What Moses Taught—Natural and Supernatural—The Miraculous—God's Power to Transcend the Natural—Cowper.

CHAPTER IV.

Establishment of the Sabbath—Necessity for a Day of Rest—Scriptural Authority—Early Observance of the Sabbath—Jesus Censured for Healing On—Change from Seventh Day of Week to First—The Lord's Day—Ignatius and Others—Paul's Teaching—Council of Laodicea—Punishment for Profaning—Our Duty Concerning.

CHAPTER V.

"The Day the Lord God Made the Earth"—Generation of the Heavens and the Earth—Garden of Eden—Actual History, Allegory, or Myth—Why It Cannot Be Located—Man Forbidden to Eat of the Tree of Light and Knowledge—Penalty for Disobedience—Creation of Eve—The Marriage Re-

Contents

lation—Discrepancy in Order of Creation—Oral Traditions Inspired.

CHAPTER VI.

The Speaking Serpent—The Serpent Capable of Such a Crime—Evidence that the Serpent Was Satan—Character and Origin of Satan—Hebrew Conception not Persian Mythology—Is Subordinate to Jesus Christ—His Character Fully Revealed in the Christian Era.

CHAPTER VII.

Three Characters Connected With the Fall—Satan's Transgression was Deliberate—Satan Appears to Eve—Eve Sins, Then Adam—Their Eyes Opened—The Voice of God—Satan not Forbidden to Eat of the Fruit—The Call to Judgment—Did Satan Thwart the Purpose of God—Satan's Punishment.

CHAPTER VIII.

The Woman's Sentence—The Sorrows and Suffering of Motherhood—Subject to Thy Husband—Includes Death Penalty—Prejudices of Ancient He-

Contents

brews—Woman Redeems Herself and Her Posterity—Jesus Christ Solely the Seed of the Woman—Not Born According to the Natural Order of Humanity—The Sentence of Adam—The Toil and Sweat of Labor, and the Return of His Mortal Body to the Dust—Adam and Eve Equally Guilty.

CHAPTER IX.

Sent Out of Eden—Estranged from God—Man Created Immortal—Became Subject to Death—Sin of Parents Transmitted in the Natural Order—All are Born Enemies of God—Why Man was Left Free to Choose Between Good and Evil.

CHAPTER X.

Birth of Cain and Abel—Their Sacrifices—Cain Rejected—Nature of Sacrifices—God's Expostulation Enrages Cain—Cain Slays Abel—My Brother's Keeper—A Summary of the Law of Moses—Cain Cursed From the Earth—His Wife—Descendants of Cain—Lamech's Two Wives—Lamech's Sons Develop Mechanical Arts—The Increase of Sin in the Line of Cain—Iniquities of Fathers Visited on Children.

Contents

CHAPTER XI.

The Generations of Adam—Historical Setting of Genesis—The Plan of Moses—The Patriarchs—Enos and Enoch—Longevity of Patriarchs—Transmission of Oral Traditions—Life Shortened on Account of Sin—The Restraining Influence of Christianity.

CHAPTER XII.

The Sons of God—Pastor Russell's Theory—Russellism Refuted—Dr. William Smith's Teaching—Sons of God the Descendants of Seth—The Story not a Myth—The Bible Account Inspired—Intellectual and Physical Giants to be Expected.

CHAPTER XIII.

The Deluge an Act of God—Sent as a Punishment for Sin—Scriptural Proofs of the Deluge, Job. 22: 15-16; Isa. 54: 9; Heb. 11: 7; I Pet. 3: 20; 2 Pet. 2: 5; Matt. 24: 37; Luke 17: 26. Traditions of the Deluge—Von Humboldt—Lenormant—Scientific Proofs—Geology, Archæology—Prof. L. T. Townsend—Discoveries of Dr. Lund in Brazil—Conclusions of Sir William Jones.

Contents

CHAPTER XIV.

Date of the Deluge—Noah, the Chief Human Character—God's Grief and Repentance—Dr. Marcus Dodd's Explanation—The Wickedness and Violence of Mankind Due to the Intermarriage of the Sons of Seth to the Idolatrous Descendants of Cain—Only One Righteous Family Left—The Deluge not a Cruel Act—God's Long Suffering—Man Irredeemably Bad—God's Mercy in the Days of Noah—Prof. L. T. Townsend.

CHAPTER XV.

Construction of the Ark—Dimensions of Ark in Feet and Inches Unknown—Objections to Size of Ark—The Ark Completed and Provisioned—The Flood—Dr. Joseph Parker's Description of Flood—Time Occupied by the Flood—Sending Forth of the Dove—Landing of the Ark—Noah's Sacrifice—God's Covenant with Noah—God Still Punishes Sin.

IN THE BEGINNING or THE FIRST AGE

CHAPTER I.

“IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.”
(Gen. 1 : 1-2.)

Before beginning the study of the bible the student should remember, that each chapter of the sacred text is divided into a number of paragraphs, and that each paragraph treats of a different subject, or, at least, a different phase of the same subject, and that sometimes many years have elapsed,

In The Beginning

between the incidents mentioned in one paragraph and that of the next.

If the reader will keep this in mind, it will help him to understand some of the statements of the bible, that have heretofore seemed most perplexing.

The first paragraph (that quoted above) does not fix the date of the creation of the heaven and the earth, it only describes the condition of the earth, before God exercised His creative genius, in preparing it for the reception and sustenance of the vegetable and animal life about to be created.

“In the beginning” refers to the beginning of time, not eternity. Eternity never had a beginning, but time had. Time is that measurable portion of duration which lies between the extremes of two eternities—eternity before time was, and eternity

Or The First Age

when time shall be no more—days, years, centuries, are terms used to measure portions of time, they measure no part of eternity. Eternity cannot be measured, neither can it be translated into terms capable of human conception.

It is true that “God created the heaven and the earth,” but not at this time, at least, not during the six successive days, or gradations, mentioned here as the creation week.

If the reader will take the account of the creation day by day, he will learn just what God accomplished on each of the days, and he will find that the creation of the earth is not mentioned as being created on any of these days.

Our English translation of the bible, in describing the appearance of the earth at

In The Beginning

that time, says, "The earth was without form, and void." That is to say, the earth (existed, but) was without form, and void, i.e., a shapeless, formless mass of matter, desolate and uninhabitable, until God reduced the elements to order, fixing their form and destiny. The words of the Hebrew Bible, "Then the earth had become waste and void," makes it still more plain. There is no doubt, but that, just such a condition as this followed the glacial floods, that scientists tell us overwhelmed the earth a short time before the advent of man.

The earth was unfit for the growth of vegetable matter, and unfit for sustaining the animal life that God was about to create. It was void of light, void of day and night, void of sun and moon to serve "as signs for seasons, and for days, and years," void

Or The First Age

of every form of life, "and darkness was upon the face of the deep." That boundless, unimaginable, and indescribable darkness known as chaos. Such was the condition of the earth before "The spirit of God moved upon the face of the waters."

"The spirit of God";—the essence, energy, genius, and intelligence of God; the third person in the Godhead; the creative Spirit of God, that brooded over the waters, fecundated, energized the chaotic mass, and caused it to bring forth according to the word of His power.

"And God said let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night.

In The Beginning

And the evening and the morning were the first day " (Gen. 1 : 3-5).

The first step in the preparation of the earth for the growth of vegetable matter, so that it could sustain the animal life to be created later, was the separation of the light from the darkness, instituting day and night.

Light and darkness were both essential for the maintenance of life. Light was required for the growth and development of animal and vegetable life, as well as the development of the arts, and sciences. Man must have light to labor; but the continual glare of the light would soon destroy all animal and vegetable life. All nature requires a period of darkness. We need the darkness to shut out the glare of the sun, we need it for rest, we need it for forgetfulness. At night all nature is renewed for

Or The First Age

the coming day. In fact, without both day and night, there could be no animal or vegetable life on the earth. And so God placed a line of demarcation, between the light and the darkness.

This settles the mooted question, Which existed first, day or night? There was night before there was day, "The evening was and the morning was," constituting the first day.

"Let there be light," has been God's plan in a spiritual sense in all ages.

"And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven.

In The Beginning

And the evening and the morning were the second day" (Gen. 1: 6-8).

The second day's labor was the logical sequence of the first. In the first He separated the light from the darkness, and in the second He separated the waters which were under the firmament from those which were above.

A firmament is an expanse, or space. It is all that vast space which lies between the earth and the starry universe above.

"The waters which were above the firmament", probably refers to the water contained in the atmosphere.

The height of the atmospheric belt which surrounds the earth, has been variously estimated at from fifty to two hundred miles. It is said to contain in the form of vapor enough water, if suddenly condensed, to

Or The First Age

cover the whole earth to the tops of the highest mountains. This may have been the source of the water that was poured out of the flood-gates of heaven, at the time of the great deluge.

The theory of Professor Totten, is, that the earth once had a ring or rings composed of water, like that of Saturn, and that, they were brought in contact with the earth, in the time of the deluge.

The same logical order follows on the third day. In it God gathered the waters under the firmament into one place and caused the dry land to appear. "And God called the dry land earth, and the gathering together of the waters called he seas" (Gen. I : 10).

The earth was now ready for the creation of the vegetable kingdom. "And God said,

In The Beginning

let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the evening and the morning were the third day" (Gen. 1: 11-13).

The next paragraph, including the fourteenth to the twenty-eighth verses, brings us face to face with one of the profoundest mysteries of the creation. One-half of the time allotted to the creation—three days and three nights—have been consumed, and there has been no sun and moon created, and set in the firmament, "To give light upon the earth, and to rule over the day and over the night, to serve as signs for seasons, and for days and years."

If the sun had not been created until the fourth day, from whence was the light for

Or The First Age

the three previous days derived? And what was the length of those days? We may well ask as Augustine did, what kind of days these were that rolled their course, before the sun with its twenty-four hours of diurnal measurement was appointed to that end?

Dr. James Orr of Scotland, thinks there is no lack of reverence for the word of God in substituting in thought, *æonic* days—vast cosmic periods—for the shorter sun-measured days of our calendar.

Whether they were vast *æons* of time, or ordinary days, we do not know. We only know that it was at this period in the creation, that God set the two great lights in the heaven. “The greater light to rule the day and the lesser light to rule the night. He made the stars also. And God set them in the firmament of the heaven to give light

In The Beginning

upon the earth. And the evening and the morning were the fourth day" (Gen. 1: 14-28).

The earth was now able to support the lower order of animal life, and God proceeded to create them. Here the same natural order follows: The creation of the moving creatures of the sea, followed by the fowl of the air. "And God blessed them, saying, be fruitful and multiply, and fill the waters of the sea, and let the fowl multiply in the earth. And the evening and the morning were the fifth day" (Gen. 1: 20-23).

On the morning of the sixth day, there was light, heat, food, and everything necessary to sustain the creatures of the dry land. "And God made the beast of the earth after his kind, and the cattle after their kind, and everything that creepeth upon the earth

Or The First Age

after his kind; and God saw that it was good" (Gen. 1:25).

He also gave them the power to bring forth their own kind, to multiply and fill the earth, as he had previously given the vegetable kingdom, the creatures of the seas, and the fowls of the air.

Biologists have sought for ages to unravel the mystery of that inherent power that God gave all living matter, to reproduce their own species. By the aid of the microscope they have analyzed living matter and found that every form of life springs from a single cell—a mere mass of protoplasm with a germinal spot—but by what mysterious power it imparts life to its offspring, and brings forth its own kind, has baffled the curiosity of man, it is beyond the ken of man. All we know is that God willed it so, and beyond this we know nothing.

In The Beginning

CHAPTER II.

“AND God said, let us make man, in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen. 1:26).

The words “let us make man”, were probably spoken to the second and third Persons in the Godhead. True there is only one God, but in this one God there are three distinct persons, the Father, the Son, and the Holy Ghost. “In *our* image”,—the plural “*our*” would indicate that God consulted with others equal in power and

Or The First Age

wisdom to Himself. In verse 27, we read “in the image of God”—the Triune God—“created he him; male and female created he them”.

Jesus Christ, the Son, and Second Person, in the Blessed Trinity, is perfect God, and perfect man. “He is over all, God blessed forever” (Rom. 9: 5). “He is God of the substance of the Father begotten before time; He is man of the substance of his mother, born in time” (Athanasian Creed).

In verse twenty-seven, we are told, “God *created* man in his own image”, and in verse seven, chapter two, we are told that “The Lord God *formed* man of the dust of the ground”. There is a distinction between a *creation* and a *formation*. To *create* is to form out of nothing, to cause to come into existence. To *form* is to mold

In The Beginning

into shape, or orderly arrangement, using material that already exists.

Man, therefore, is a creation, and a formation. He is a creation in the sense, that no other creature in the form of man, and the image of God, had ever existed before. He is a formation in the sense, that he was made out of material that already existed, i.e., the dust of the ground.

“ In our image after our likeness ”. Every one who will reflect on this subject must be convinced, that, inasmuch as God is infinitely beyond the range of human analogy, His image must also be beyond the grasp of our conception. How does man reflect the image and likeness of the creator? Not in the composition of his physical body. Man's body is earthly, and must return to dust again, while God is a spirit, and no part

Or The First Age

of Him can ever perish. Neither can His image be obliterated by death.

Surely not in the principal attributes, omniscience, omnipotence and omnipresence. Where then is the image and likeness of God to be found? The soul bears a striking resemblance to the immortality of God.

The spirit of God is reflected in the intellectual attainments of man, ever demanding new worlds to conquer, and in his victories over time and space. This spirit of knowledge and wisdom, is no other than the spirit of God. "In apprehension how like a God."

It is again seen in the gift of language, and in the political status of man. No other creature possesses either language or dominion. We see this likeness far more in our moral nature. With all the weaknesses that

In The Beginning

are inseparable from fallen humanity there is still something of the Divine left. Something in man's heart that reflects a strange sympathy with the holiness and love of God. Although our moral natures are blighted and blurred by sin, there is still a dim consciousness that we were not only formed in His likeness, but formed to be like Him. Even though "we have this treasure in earthen vessels" (2 Cor. 4:7). This I think is because we are "partakers of the Divine nature". But we should not restrict the bible statement, that man was created in the likeness and image of God to either man's spirit or to his body, it may refer to his united whole, including spiritual qualities, and bodily form. When we come to see God and to know Him as He is, it may be found

Or The First Age

that we resemble Him more fully than we suspect.

“And let them have dominion”. Man was the crowning glory of the creation, made in His image, the only creature endowed with dominion. To have dominion implies supreme authority, and the right of possession. How fully man has established his dominion, may be seen in what he has accomplished. He has searched the interior of the earth, and brought to the surface, gold, silver, precious stones, coal, iron, gas, oil and many other useful minerals. He has subjected the surface of the earth to his dominion. He has tunnelled the mountain, built railroads, and canals, and dammed back the seas, irrigated the deserts, and made them to “blossom like a rose”. He controls the planting and harvesting of

In The Beginning

grain, and other useful plants. He has subjected the domestic animals to his use, and driven the wild beasts back from the habitation of man. By means of canals, he has united the seas, and by the use of steamships, has subjected the seas to his dominion and made them his servants. By the use of diving bells, and submarine boats, he has explored beneath the seas to some extent. He has extended his dominion to the air, which he has compressed and used to turn mills and machinery for mining and suchlike. By the use of wireless telegraphy, he sends messages thousands of miles. By the use of balloons and airships, he travels through the air with incredible speed, and rises to enormous heights.

Such is but an epitome of man's dominion. All this is within the rights of man.

Or The First Age

“He was created to have dominion over the fish of the sea and over the fowls of the air, and over the cattle, and over all the earth”. Where does the dominion of man end, and the sovereignty of God begin? God is supreme over all. “I have made thee and thou art mine”.

“Be fruitful, and multiply, and replenish the earth” (Gen. 1 : 28).

This is the first command that God gave to Adam and Eve, after He had made them and blessed them. These simple words are fraught with the profoundest mystery of the creation. The power to reproduce their own species was given alike to all the animal and vegetable kingdoms. If we cannot understand the manner in which animal and vegetable life reproduces its own species, how much more mysterious is the propaga-

In The Beginning

tion of the human species, endowed as it is with immortality. Who can tell in what manner the soul enters the body? Is the soul, as well as the body, begotten by the parents? When does the human child become a living soul, reflecting the image and likeness of the Creator?

Physiology teaches that just as soon as the male and female pronucleus unites life begins. Job says, "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). Moses says, "God breathed into his nostrils the breath of life, and man became a living soul." Let him who knows, answer.

"And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in

Or The First Age

which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1: 29).

Man in his pristine innocence, was permitted to eat of every herb and tree bearing seed, which was upon the earth, except the tree of light and knowledge. But after Adam ate of the forbidden fruit, and brought sickness and death on the human family, as well as light and knowledge, God cursed the ground for his sake, causing it to bring forth thorns and thistles. Many plants and trees, the fruit of which bears seed, are now poisonous to man, that were formerly fit for food. Man must now use the knowledge that he gained by eating of the tree of light and knowledge, to discriminate between the poisonous and the edible.

"And God saw everything that he had

In The Beginning

made, and behold it was very good " (Gen. 1:31).

When God created man, He pronounced him very good, and that is the only way that he will ever be wholly acceptable to Him again. The fact that man is death-doomed and imperfect as a result of his disobedience and sin, is no proof of a change in the Divine plan to have him very good. But the way back to human perfection is hard to find, and still harder to walk upon.

In view of the seemingly inaccessible heights of human perfection, and the dangers that lurk in our path at every stage of life's journey we may well ask, "If thou, Lord, mark iniquities, who shall stand?" To the heart cry of every penitent soul this is the answer: "My grace is sufficient for thee." "Ask, and it shall be given you."

Or The First Age

Why then need we faint or fear, now that
we can ask and be sure of receiving, can
seek and be sure of finding, can knock and
be sure that the door will be opened unto
us?

In The Beginning

CHAPTER III.

THE first chapter of Genesis sets forth in detail the days in which certain parts of the creation were completed, allowing six days to complete the whole. Whether the six days mentioned here were days of twenty-four hours each, has long been a matter of dispute. When geology revealed the fact that the earth was of gradual formation, and was immensely older than the six thousand years, which the older bible chronology gave it, doubt and suspicion naturally arose as to the truth of the bible account. This seeming conflict between geology and the bible led many of the scientists to reject the bible entirely. If those men of

Or The First Age

science who rejected it would have taken the pains to carefully and candidly study it, they would have found that it is in harmony with science. Hugh Miller, who was well acquainted with geology, and was also a firm believer in the inspiration of the bible, in his book "Footsteps of the Creator", says, "It is truly wonderful how thoroughly in its general scope, the revealed pieces on to the geological record. By piecing the two records together,—that in the revealed scripture and that revealed in the rocks—records which, however geologists may mistake the one, or commentators misunderstand the other, have emanated from the same great Author; we learn that in slow and solemn majesty has period succeeded period, each in succession ushering in a higher and yet higher scene of existence,—

In The Beginning

that fish, reptiles, mammiferous quadrupeds, have reigned in turn,—that responsible man, made in the image of God, and with dominion over all creatures, ultimately entered into a world ripened for his reception: but, farther, that this passing scene, in which he forms the prominent figure, is not the final one in the long series, but merely the last in the preliminary series: and that that period to which bygone ages, incalculable in amount, with all their well proportioned gradations of being, form the imposing vestibule, shall have perfection for its occupant, and eternity for its duration.”

Many bible scholars believe that the whole story of creation is either allegorical or mythical, and that Moses, who himself, was a Hebrew, naturally used the Hebrew week, in order to make the creation consist

Or The First Age

with their custom of six days' labor ending with the seventh as a day of rest. Those who believe the bible to be the inspired word of God cannot accept the opinion, that Moses made a mistake when he wrote the narrative. They claim that we must either believe its statements about the creation or admit that it is not inspired, and there seems to be no other logical conclusion.

The whole question therefore hinges on just what Moses taught. This seeming conflict between the physical sciences, and the bible, has led to a variety of opinions as to what the sacred text actually teaches in regard to the matter.

The writer will not at this time give the opinions of those who hold the allegorical and mythical views concerning the narrative, but will confine himself to the views

In The Beginning

of those who believe the narrative to be the inspired word of God.

Even among this class, there are a variety of opinions. The writer has only room here to give a few of these opinions. The first group embraces those who claim that Moses does not teach that God created the heaven and the earth during the creation week.

The second group claims that the three first days of the creation, before the sun was created, may have been æonic days, or vast cosmic periods, during which the various strata of the earth were formed.

It is worthy of note that either of these theories would take away the last apparent conflict, and make the bible account consist with the modern teaching of geology, without doing violence to the sacred text.

Or The First Age

Still another class of people who contend that the period of creation was much longer than six days of twenty-four hours each, base their belief on that passage of scripture found in Second Peter 3:8, "One day is with the Lord as a thousand years, and a thousand years are as one day." If this passage had any reference to the length of days in the creation, what a field for speculation it would open. The toil and suffering of the human family might end at the close of six thousand years, and the seventh thousandth year might usher in the millennial sabbath, and so on ad infinitum.

It would be a beautiful theory, if it did not have the slight defect, that Peter had no reference whatever to the creation. He was speaking of Christ's coming judgment, and simply meant that the purposes of God

In The Beginning

are not worked out according to the wishes, and time set by man.

The fourth class holds, that God created the universe and all it contains in six days of twenty-four hours each. That He has subjected it to all the uniform and necessary laws, that now govern it. But that God is not bound by any laws that He has made, He may suspend, modify, or abolish them if He chooses to do so.

That there is an order of facts, superior to the natural, that is, the supernatural. In order to understand their position, we must have a clear conception of the difference between what is natural and what is supernatural.

The natural is everything outside of the spiritual. The natural is in the region of necessity.

Or The First Age

The supernatural is God. It embraces infinity. It is beyond the natural, and cannot be comprehended by it.

The exercise of the supernatural gives rise to the miraculous. Here the controversy with science starts.

Scientists have always questioned the miraculous, on the ground that miracles are a violation of natural laws, and men seem to fall into difficulties about them.

A miracle is no violation of any law of nature, it presupposes laws of nature. It is an act of God that transcends these laws.

For instance, if a man tosses a ball into the air, he does not abolish the law of gravitation, that law still continues to act, he simply overcomes it by a superior force. The natural laws, if left to themselves, go on with absolute uniformity, the earth

In The Beginning

moves, the rivers run steadily to the sea, the sea finds its own level, strata of coal and rock slowly form in the earth.

But when the supernatural interposes, the natural is set aside for the time being, the sun and moon stand still, the Red sea is divided, the river Jordan is stopped, the iron axe-head swims, and etc.

Those who hold the opinion that God created the universe in six days, admit that geologists are probably correct in their deductions from the natural laws as they now exist, but claim, that the supernatural law governed at the time of the creation.

In other words, that the universe was created before the natural laws that now govern it were established. The author does not presume to say, which of these opinions are correct, but leaves the reader to judge for himself. Much can be said in favor of

Or The First Age

them all, and many writers of distinction, both ancient and modern, are found in each class. There is no difficulty in believing that God could have created the universe in six days, had He desired to do so, unless we deny His power to create at all, and that would be a practical denial of His existence, a ground that no man can take without renouncing his reason and common sense.

William Cowper, the great English poet, and able theologian of the eighteenth century, was one who so believed. His opinion is best expressed in his "Task", where he wrote of those

* * * "who drill and bore

The solid earth and from the strata there

Extract a register, by which we learn

That He who made it, and revealed its date

To Moses, was mistaken in its age."

In The Beginning

CHAPTER IV.

“THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made” (Gen. 2: 1-3).

The sabbath day was originally the seventh day of the week. It was appointed as a special means for the purpose of cultivating the moral dispositions of mankind, and as a day of rest for mankind, and for all beasts that labor.

Or The First Age

It was of divine institution, and, therefore, we are bound to conform to the obligation imposed on us in the scriptures concerning it.

While the proof of its obligation is to be sought for only in the Word of God, experience has taught that periods of rest are necessary for the welfare of both man and beasts. As the recurrence of night shows the necessity of repose, so the recurrence of the sabbath indicates the necessity of complete mental and physical rest.

It is a well established fact that animals which are allowed one day in seven for rest, live longer and enjoy better health, than those which are worked without such intermission. The same is equally true of man.

Now, concerning the scriptural authority, we may say that it was given to our first

In The Beginning

parents, and, of course, to all their descendants, which includes the whole human race. "God blessed it"; that is, bestowed upon it, a peculiar blessing that was not bestowed on the other six days of the week. Surely this must then be the day of days, the day which God intended to be devoted to His worship, and for the purpose of cultivating in ourselves moral excellence, and to prepare us for the eternal sabbath.

He sanctified it; that is, set it apart for a special purpose, separated it from the common days, and made it a day of sacred and religious use.

The reason given is, that God rested on this day, and sanctified *it*, that is, the day. The act refers not to any particular race, but to the day itself. The object is general, it includes all races of mankind. Surely all

Or The First Age

men need the rest which it enjoins. There is no race or people, nor individual, who does not need the moral cultivation that goes with the proper keeping of the sabbath.

There are many proofs that the hebdomadal division of time was known and observed by all the principal nations of the earth from the very twilight of existence. Numerous instances are found in the Greek and Roman classics where they observed the seventh day, and considered it peculiarly sacred.

I mention this merely to show that the sabbath was kept by all the races of mankind during the ages preceding the establishment of the Mosaic sabbath.

There are several passages in the scriptures that indicate that the patriarchs observed the sabbath long before the time of

In The Beginning

Moses. In Genesis 4:3, we read, "And in process of time, it came to pass that Cain brought of the fruit of the ground an offering to the Lord". The words rendered, "in process of time", literally mean, "at the end of days", and probably mean at the end of the week, or the seventh day. If this be the correct rendering of this scripture, it shows that Cain and Abel, were acquainted with the hebdomadal division of time, and further, that they used the seventh day as a day of religious worship. There are also indications that Noah was acquainted with the same division of time.

The command to enter the ark was given seven days before the flood came. He allowed seven days to elapse between the times of sending forth the dove. Joseph also devoted seven days, or one whole week,

Or The First Age

to the mourning for his father, (Gen. 50:10). These passages show that the early patriarchs were acquainted with the hebdomadal division of time, and probably kept the seventh day according to the original command of God.

The next mention of the sabbath day is found in Exodus 16:22-30. The reader is requested to read this passage, as it is too long to insert here. It clearly sets forth the fact, that the people thoroughly understood the command of God concerning the sabbath, as they were commanded on the sixth day to gather enough manna to last over the sabbath day, for, "to-morrow is the rest of the holy sabbath unto the Lord". This is the last mention of the sabbath day previous to the giving of the law.

Whatever may be the opinions of individ-

In The Beginning

uals concerning the sabbath, God considered it so important that He incorporated it in the twelve laws that He wrote with His own finger, and handed to Moses, amidst the thunderings and lightnings of Mount Sinai. From this time on, the ancient Hebrews attached a sacred reverence to it. So sacred did they hold it that on the occasion of Jesus' disciples plucking the ears of corn as they passed through a field on the sabbath day, that they considered it a violation of the law, which forbade harvesting on the sabbath.

Jesus was also censured for healing the sick on the sabbath, on the ground that the law forbade medical aid, except in danger to life. This strict rendering of the law, by the Scribes and Pharisees, however, made it a burden, instead of a blessing to the

Or The First Age

people, and brought forth the condemnation of Jesus, who informed the Scribes and Pharisees that, "Man was not made for the sabbath, but the sabbath for man", and that, "The Son of Man was Lord over the sabbath also" (Mark 2: 27-28).

The principal reasons for the change of the sabbath, from the seventh to the first day of the week, were as follows: the resurrection of our Lord took place on the first day of the week; his appearance to his disciples was on that day; and eight days later, or, on the following first day of the week, He made His second appearance (Jas. 20: 26).

The day in which the Holy Ghost was given, as recorded in Acts 2, was the first day of the week, and, according to a passage found in "The Epistle of Barnabas",

In The Beginning

the ascension may have also taken place on the first day of the week.

Notwithstanding all this, the change from the seventh to the first day of the week was long and stubbornly contested. As long as Judaism controlled the early church, the Jewish sabbath was observed. Shortly after Pentecost, when Christianity had been carried to places where the daily worship which had been conducted in the temple became impossible, the first day of the week was set apart for this purpose.

The account given in Acts 20:7, shows that the disciples in Troas, met regularly the first day of the week, for exhortation, and the breaking of bread.

About the year A.D. 96, it was designated by the Apostle John as the Lord's Day (Rev. 1:10). Probably by reason of the

Or The First Age

sacred memories and associations that it commemorated.

It was thus designated by nearly all the Christian writers in the century following the apostolic days. Ignatius, Eusebius, and Pliny all spoke of the Lord's Day, as a day of sacred worship and devotion. Justin, Martyr, was the first to call it Sunday. He says, "On the day called Sunday, town and country Christians gathered together in one place for prayer, instruction and the distribution of bread and wine, because Jesus Christ on the same day arose from the dead." But among the Jewish Christians, and many of the Gentile Christians as well, there was a strong tendency to keep the sabbath also. The instruction in the Apostolic Constitution, was, "Hold your solemn assemblies and rejoice every

In The Beginning

sabbath day, and every Lord's Day". And the same authority says, "Let the slaves work five days, but on the sabbath day, and the Lord's Day, let them have leisure to go to church for instruction in piety," etc.

Paul had taught from the beginning, that the Jewish sabbath was not binding on the Gentile Christians (Rom. 14: 5; Gal. 4: 10; Col. 2: 16).

This doctrine of Paul's, however, led to a bitter controversy with those who still kept the Jewish sabbath. This controversy continued until the meeting of the Council of Laodicea in A.D. 363. This council issued a decree condemning those who kept the Jewish sabbath, and forbade Christians from resting on the sabbath day.

From this time on the Christian sabbath was transferred from the seventh to the

Or The First Age

first day of the week. However, there are those even to this day—notably the Seventh Day Adventists—who keep the Jewish sabbath, declaring that there is no divine authority for the change. It is clear enough from what has been said that the inspired apostles kept the first day of the week as the Christian sabbath. If any person is dissatisfied with these reasons, and feels under obligation to observe the seventh day, there is no precept in the Word of God to forbid him.

Ever since the Council of Laodicea issued their decree, all the Christian nations have enacted laws regulating the sacred function of the Lord's Day. And whether instigated by sentiment or by divine authority, it is now recognized and established by law.

As God severely reprimanded the children

In The Beginning

of Israel for going out to gather manna on the sabbath day—although they found none—so He will punish those who profane it in the present day. “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap” (Gal. 6:7). “Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men are freely set in them to do evil” (Eccl. 8:2).

But time, either long or short, has neither power nor tendency to change the order of an established sequence. The punishment, however tardy, must come to those who profane the sabbath. The offense is never expiated.

Moral degeneracy rapidly intervenes, and religious restraint fast loses its hold, on that young man or woman, who, having been

Or The First Age

educated in the fear of God, begins to spend the sabbath day in idleness and pleasure.

Reader, cannot you see how imperative is the duty of keeping the sabbath day, extending as it does to all those committed to our charge, our children, our servants, and even to the brute creation?

Neither does the duty of keeping the sabbath day holy rest on the civil authorities. It is our duty. It arises solely from our relations to God, and not from our relations to man. The head of every family is obliged to keep the sabbath himself, and to use every means in his power to secure its observance by those committed to his care. The day belongs to God,—we have no right to use it ourselves, to purchase it from others, nor have others a right to barter it away for wages. The most solemn threat-

In The Beginning

enings are uttered against those who profane it, and the greatest reward promised to those who keep it (Isa. 56:26; Jer. 17:24-25; Neh. 13:15-21). For a more exhaustive study of the sabbath day, see "Wayland's Elements of Moral Science", from which much of the above is merely an abridgment.

Or The First Age

CHAPTER V.

“THESE are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens ” (Gen. 2 : 4).

“ The generations of the heavens and of the earth ”, refers to the first progenitors (protoplasts) of the various species of animal and plant life. God made them all before they grew in the ground.

“ In the day that the Lord God made the earth and heavens ”. The word day, is used here in the sense of age, time or period, i.e., the six days during which God created the things mentioned.

“ And the Lord God planted a garden

In The Beginning

eastward in Eden; and there He put the man whom He had formed " (Gen. 2:8). The location of the garden of Eden has passed from human knowledge. We are told that it was "eastward in Eden", that is, east of where the writer was when he wrote the narrative, but we do not know where the writer was when he wrote the story. Neither do the meagre details of the garden itself furnish a sufficient clew. Of the trees and plants in the garden, we are only told of two, the tree of light and knowledge, and the tree of life. These remarkable trees that so much concern the human family are as mysterious as the location of the garden itself.

One of the four rivers that parted from the main river that watered the garden, has been identified as the Euphrates. The river

Or The First Age

Hiddekel, has generally been accepted as the Tigris. But, of the Pison, and the Gihon, we know nothing. No rivers which together with the Tigris and Euphrates have been found to fulfil the description. There is no river on the face of the earth that meets the description by becoming the source of four other rivers.

The difficulty of locating the garden has led to many strange constructions being placed on the narrative. Scholars who have written on the subject may be put into three classes. First, those who believe the narrative to be actual history. Second, those who believe it to be allegorical. Third, those who believe it to be mythical. Among that class of scholars who believe the narrative to be actual history, a great diversity of opinion exists as to its probable location.

In The Beginning

Josephus, Calmet and Rosenmuller, believed it to be located in the highlands of Armenia.

Calvin, Huet, and Bochart, placed it in lower Babylonia. The site of Eden has been located in every quarter of the globe, but no one has been able to establish its identity with any degree of certainty.

The difficulty of identity has led to many allegorical and mythical interpretations of the story. Thus, Philo believed that, the narrative was allegorical and thought that Eden was a symbol of the soul that delights in virtue, and the four rivers represented prudence, temperance, courage and justice. Origen supposed Eden to be heaven, and the rivers wisdom. Coleridge, who is a modern scholar, also interpreted it as allegory.

Another class of writers who do not be-

Or The First Age

lieve the story to be actual history, lean to the belief that it is mythical tradition, such as is found in the traditions of most ancient nations.

Believing as I do, that the bible is the very word of God, delivered to us from the hands of inspired writers, I cannot accept either the mythical or allegorical interpretations, but cling to the belief that it is actual history.

Why then cannot we find traces of the garden? In reply to this question, I will say, that we are now six thousand years distant from the time when God planted the garden, and wrench of earthquake, beating of the tempests, and the erosions of time, may have wrought such changes on the surface of the earth during that time, as to obliterate every trace of the garden. Again, it

In The Beginning

is known that the deluge wrought many changes in the topography of the earth. Much of the earth's surface that is now covered with water, was probably dry land before the deluge. Are we not told that, "The fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights", covering the whole earth "fifteen cubits and upwards", and that the mountains were also covered? (Gen. 7: 11-12).

This vast volume of water, and the elevations and subsidences of the earth's crust, due to the breaking up of the fountains of the great deep, may have left much of the earth's surface submerged that was dry land before. In such a case, the garden of Eden would be covered with water. It is possible

Or The First Age

that the silt from such a volume of water, may have covered deeply with alluvial deposits all the lowlands of that country, and thus have obliterated every trace of Eden.

“ And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die (Gen. 2: 16-17).

It should not be thought a thing incredible, for God to talk with Adam,—He created him, and gave him intelligence and language, and was He not able to converse with him? Was He who enabled Adam to communicate his thoughts and affections to others not able to do the same Himself?

In The Beginning

“The day that thou eatest thereof thou shalt surely die.”

When God put Adam in Eden, He set a barrier against lawless appetite, and announced to him that self-indulgence and disobedience would bring death. The same day that Adam ate of the forbidden fruit he died in trespasses and sins. But the death penalty included more than spiritual death, it involved the death of the body also. “For dust thou art, and unto dust shalt thou return,” was a part of the sentence. Our English translation of this passage does not convey the exact meaning of the original. The marginal reading “dying thou shalt die”, comes a little nearer to the meaning, but does not fully express it. It is quite evident that God did not intend, that the breath of life would leave Adam’s

Or The First Age

mortal body the same day that he partook of the tree of light and knowledge, for it is written in the context, "In sorrow shalt thou eat of it (the ground) all the days of thy life," and again, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground," thus showing that physical death was deferred. The meaning of the text is, that Adam would pass under sentence of death at that time, but the sentence would not be speedily executed.

Adam had been created pure and holy and as long as he remained in that blessed state of innocence he was invulnerable to the processes of mortality. But the penalty for eating the forbidden fruit was death, and when he ate of it, the status of his being was changed, and he became subject to death.

Dissolution began as soon as he received

In The Beginning

the sentence. Although it was nine hundred and thirty years, before the breath left his mortal body, and complete disintegration took place. Yet sorrow, pain and death, the world's wages for sin, began early to grieve his heart, and waste his body, as we learn from the tragedy that occurred in his family shortly after. I refer to the assassination of Abel by his brother Cain. It is one of the paradoxes of this life, that those who live the longest in this world, know the most of death.

“Thy pilgrimage begins in tears,
And ends in bitter doubts and fears,
Or dark despair;
Midway so many toils appear,
That he who lingers longest here
Knows most of care.”

Translation by Longfellow.

Or The First Age

The next paragraph (Gen. 2:18-25) dealing with the creation of Eve, according to William R. Smith, editor Encyclopedia Brittanica, is introduced here to set forth the dignity and sanctity of the marriage relation. According to God's plan, marriage is not founded on sensual instinct, but is necessary to raise the human above the brute creation. The relation of the woman is one of dependence, but not of subjection. She is not the servant of the man, but a helpmeet, literally equal to him, in fact, a part of him, without which he would not be complete.

We learn from verse 24, that marriage is the closest relationship that exists. It is a union stronger than the ties of blood. "Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

In The Beginning

The reader has probably noticed that the second chapter is partly a recapitulation of the first, and that between it, and the account given in the first chapter there is a difference in the order of creation. This discrepancy, though small and unimportant, has led to a great deal of controversy.

The higher critics account for it in the following manner. That it was the custom of ancient historians, when they recorded data of previous authors, to excerpt from the various sources at their disposal the passages that were suitable for their purpose, and incorporated them into their own books in the original language of the authors, adding only enough of their own language to weld the various statements into a continuous story. They claim that Moses was no exception to this rule, that so far

Or The First Age

as the authorship of Genesis was concerned he was simply recording previous history.

That he compiled and arranged pre-existing documents into the book of Genesis. This, they claim, accounts for the discrepancy in the order of creation found between the accounts given in the two chapters, i.e., they were copied from two different accounts. But the critic has overlooked the very important fact, that God placed His stern negative upon this class of evidence in the following words: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever" (Exodus 19:9).

The first chapter sets forth the orderly arrangement of the creation: light, atmosphere, land and water separated, the sun and moon set in the heavens, vegetable then ani-

In The Beginning

mal life, and finally man in the image of God with dominion over all. The narrative in the second chapter does not follow the same orderly arrangement as that of the first, for the very obvious reason that, that was detailed in the first. The central theme in the second chapter is man, and the provisions God made for his welfare; the institution of the sabbath as a day of rest, the beginning of man's dominion, and the establishment of the marriage relation.

And while in it the creation of the animals separates the origin of the man and woman, it tells that God created them both and adds in detail that He formed man out of the dust of the ground, and woman out of a rib of the man.

Much of the information found in Genesis, had, at first been oral tradition, carried

Or The First Age

in the memory of the patriarchs, and handed down by them from generation to generation. This being the only method of transmission known before mankind learned the art of writing. To what extent these oral traditions were inspired we are not told, but we are told that Moses was inspired, and Paul tells us that "All scripture was given by inspiration of God." Peter also informs us that, "Holy men of God spake as they were moved by the Holy Ghost."

From these scriptures we reason that the oral traditions of the patriarchs were fully inspired, and that the Genesis account instead of being "a scrap book collection of myths and traditions" such as the higher critics would have us believe it to be, it is the true history of the creation.

In The Beginning

CHAPTER VI.

“Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden?” (Gen. 3:1).

It is easy to understand how God could talk with Adam, for He created him, and taught him language, but what about the speaking serpent? To say that God gave the serpent the power of speech, intelligence, and cunning that enabled him to beguile the woman, would assign to God qualities, that He does not possess. “God is not the author of confusion”. Such a statement would be tantamount to making God the

Or The First Age

author of man's disobedience. We must look to some other source than the divine, for the author of that cruel intrigue. Who, then, was the tempter? I think in the light of subsequent revelations, we are warranted in asserting, that it was Satan, the same old serpent that has insinuated his venom into the whole human family.

Who, but Satan, was capable of such a crime? A crime, that would bring sorrow, suffering and death upon an innocent race, when he knew it could have no possible advantage to himself, and could result in nothing but disaster to all concerned.

Of the three characters connected with the fall, Satan was the only one capable of knowing the full import of God's punishment for their disobedience. He alone had felt the stern justice of God, when he had

In The Beginning

been cast out of heaven for disobedience, and knew that if God "spared not the angels that sinned, but cast them down to hell" (2 Pet. 2:4), that He would not spare Adam and Eve, if they transgressed the commandment that forbade them to eat of the tree of light and knowledge.

Many able writers, both ancient and modern, hold, that the serpent that beguiled Eve in the garden was not Satan. Their opinions for the most part are based on the following reasons: First, that the serpent is everywhere mentioned in the Old Testament as only a beast. Second, that, the name of Satan was unknown in Hebrew literature until after the death of Moses, who wrote the narrative. Third, the punishment was suitable only for a serpent and not that of a fallen angel.

Or The First Age

If you, dear reader, should be one of those who so believe, I will not wrangle with you about it. Nay, but I will agree with you this far, that of all the beasts which the Lord God created, the serpent seems the most capable of such a crime. I am sure, that the ox, the ass, the camel, the elephant, the reindeer, faithful friends of man, neither of them would do such a thing. The lion, the leopard, the tiger, no flesh-eating animal would do it—they slay only when impelled by hunger. But the serpent, look at it, as it crawls on its belly. It has neither wings, legs, nor fins, with which to propel itself, neither horns, hoofs, nor armor of any kind, with which to defend itself, and yet naturalists say, that, “It can outclimb the monkey, outrun the deer, outswim the fish, and with every inch of its sinewy length

In The Beginning

it can strangle and crush, either man or beast," by aid of the noiselessness of its movements it will creep up unseen and unheard, and bury its poisonous fangs in your flesh. Look at it again as it lies coiled upon the ground ready to strike—the subtle, cunning, cold, cruel, treacherous, poisonous serpent. Yes, the serpent could do it, but beyond this, I cannot agree with you.

While it is true, that the name, Satan, is not mentioned in the scriptures for many years after the death of Moses, this does not prove that Satan did not exist ages before man became aware of his existence. There are several passages in the early Hebrew writings that clearly indicates that the Hebrews believed in an evil spirit or influence that was at work in the world. These passages will be referred to later.

Or The First Age

Later revelation distinctly teaches that the serpent was Satan. John says, " And the great dragon was cast out, that old serpent, the devil and Satan, which deceived the whole world " (Rev. 12: 9).

Here we are told that the serpent was Satan and that it was he who deceived the whole world. The only explanation that I can give of the matter is, that by some infernal inherent power that Satan must have possessed, he changed himself into the form of the serpent, probably because the serpent was the most subtle and cunning beast that the Lord God had made, and was less liable to arouse the suspicions of Eve.

As this is our first introduction to his Satanic majesty, it may not be amiss at this time to study the origin and character of this malicious and cruel " adversary of God

In The Beginning

and man", as God has seen fit to reveal it to us from time to time; in the early ages through His holy prophets, and later by His Son, our Lord and Savior.

Is Satan a part of God's creation? I answer yes, God created Satan, but He did not create him a devil. God created him an angel of light, but he sinned and fell from that high state, fell from heaven to hell (2 Pet. 2:4; Jude 6).

Jesus, Himself, on the occasion of the return of the seventy, said, "I saw Satan fall as lightning from heaven" (Luke 10:18). I think from these scriptures, we are warranted in concluding that Satan had once been an angel of light, but transgressed the law of God, and was cast out of heaven.

The acknowledged "adversary of God and man", Satan, the devil, was not so well

Or The First Age

known among the ancient Hebrews, as he is to us of the Christian era, their knowledge of the personal character of the devil was gradually revealed to them.

The name, Satan, as a personality, is only mentioned five times in the Old Testament, three of these are in the Book of Job. In Job 1:6-12, 2:1-7, where his cruel and malicious nature is first seen, when he appears with the "sons of God" and becomes the willing persecutor of Job. His name is again mentioned in 1 Chron. 21:1, where, "Satan stood up and provoked David", and in Zech. 3:1-2, where the prophet Zechariah, in a vision, saw "Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him".

In all other places where the word Satan

In The Beginning

occurs it is used in the sense of an enemy or adversary. There are many passages, however, among the early writings of the Hebrews, which seem to indicate that the Hebrews believed in the devil (Lev. 17:7; Deut. 32:17; Isa. 13:21, 34-14; Ps. 106:37).

There is a widespread belief that the Hebrews obtained their conception of the devil, from the Persians during their exile. It is true that Persian mythology taught the existence of a good and evil personality, but they had two deities of equal power, and influence, at work in the world. Ormuzd was the good spirit, and Abriman was the evil one, and was equal in power and influence to Ormuzd. This belief of the Persians, the Hebrews are supposed to have imbibed during their captivity. It must be

Or The First Age

apparent to every student of the bible that the devil of the scriptures, is very different from that of Persian mythology. The Persians taught that the evil spirit was a twin creator with the good, and claimed for him a rightful share of the homage of man. While the scriptural devil, powerful as he is, is subordinate to the will of Christ.

The scriptures teach that God rules, not the devil. That all power on earth was given to His Son. That Jesus received this power from far different hands than that of the devil. "Devils hear his voice and obey." That Satan lied when he claimed to possess "all the kingdoms of the earth", and that we shall answer at last to God and to none other.

What material difference would it make, even if the Hebrews got their conception of

In The Beginning

Satan from the Persians? Are the Persians not descended from the sons of Noah? And may they not have retained in an imperfect manner the traditions of their ancestors? Certain it is that Jesus Christ, than whom there is no higher authority, believed and taught the existence and personality of the devil. According to the scriptures, the devil is protean in character, his form often changes but his substance remains the same. In whatever form the tempter may come, he is the devil still.

He is compared to a fowler, a sower of tares, a wolf, a roaring lion, a serpent, a prince of this world, the prince of devils, and even appears as an angel of light. While his connection with the serpent in the garden of Eden is of late origin, it is not logical to conclude that the serpent was not

Or The First Age

the devil. Neither does the fact that ancient Hebrew literature does not mention Satan's name, prove that he did not exist at that time. We must remember that much of the plan of God was not revealed to the patriarchs and prophets, but was reserved for the dispensation of Christ.

In The Beginning

CHAPTER VII.

THERE were three characters connected with the fall, Adam, Eve, and the serpent. Each of these received a separate sentence, according to the degree of their guilt, and in the order in which they transgressed.

The serpent was the arch-conspirator in the case: It was he that conceived the cruel and malicious plot, that brought about the fall. With Satan the transgression was deliberate and malicious. He alone of the three characters was capable of understanding the full import of violating God's command concerning the forbidden fruit.

The commandment had been given to Adam and by him transmitted to Eve, but

Or The First Age

they both remembered it distinctly. Satan now entered upon the scene, looked the situation over, and decided to attack the woman, but why, we are not told. All the reasons that have been assigned for his choice of the woman, are merely conjectures. He approached the woman in the form of the serpent, and with all the cunning, and subtlety, that he possessed, asked her this simple question: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3: 1-3).

God had not said to Adam "neither shall

In The Beginning

ye touch it ", but that was implied in the commandment, and added by the woman.

This shows how thoroughly she understood God's meaning. " And the serpent said unto the woman, Ye shall not surely die " (Gen. 3:4). This flat contradiction by Satan of what God had said, must have astonished the woman, and Satan, noticing the look of astonishment, hastens to take her mind off the matter of death, and adds in a persuasive manner, " God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good from evil " (Gen. 3:5).

Thus, the serpent insinuated that God was purposely keeping them in ignorance. This, together with the fact that, " the woman saw "—was convinced by the argument of Satan—" that the tree was good for food,

Or The First Age

and that it was pleasant to the eyes, and a tree to be desired to make one wise", prompted her to eat of the fruit. "She took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat, and the eyes of them both were opened" (Gen. 3: 6-7).

Satan had told the truth to this extent, their eyes were opened, but he had lied about the death penalty. God had not said anything about the special properties of the tree, but He had said "the day thou eatest thereof dying thou shalt die", (Margin). And God's word must stand, though it involved the sentence of death on them, and through them, all their posterity.

How many innocent persons are lured by evil companions, into places of sin, just to see what is going on in the world—"To

In The Beginning

have their eyes opened ”—only to find themselves naked and ashamed, resorting to excuses that wither in the sight of God, as quickly as did the thin garments that their ancestors made of fig-leaves. “The eyes of them both were opened, and they knew that they were naked ”.

“And they heard the voice of the Lord God walking in the garden in the cool of the day ” (Gen. 3:8).

In this statement there is something subtle, and hard to render into English. The Hebrew word rendered “cool”, means “wind”, and the word rendered “walking”, suggests any form of movement. A more literal translation would be, “They heard the voice of the Lord God moving in the garden in the wind of the day”. The thought expressed by Moses, as I under-

Or The First Age

stand it, is, that the voice of God was borne to them on the wind.

“ And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.” That is to say, they hid so that they themselves could not see God, but God saw them and called to Adam: “ Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself ”. And God said, “ Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat, and the woman said, the serpent beguiled me, and I did eat ” (Gen. 3: 9-13).

Such is the story of the fall so far as

In The Beginning

the three characters connected with it in the garden are concerned. God now called them to judgment. It may be well to notice that God had not forbidden the serpent to eat of the fruit of the tree. He had been an angel of light at one time, and for rebellion against God had been cast out of heaven. He already possessed light and knowledge, but Adam and Eve did not. It was partly a lack of knowledge on the part of Eve, that caused her to sin, but the sin of Satan was willful and premeditated. Therefore, there could be no forgiveness for him, "but the lack of knowledge on the part of Eve, of good and evil, left the way open for divine clemency" (Pastor Russell). And that clemency would come through the seed of the very person whom Satan had beguiled.

God now called the guilty trio up for sen-

Or The First Age

tence, and the serpent being the cause of the disobedience, was called to judgment first.

A great many people believe that the devil thwarted the purpose of God when he induced the woman to eat of the forbidden fruit. This idea is erroneous, and without the slightest foundation in fact. In truth, it assisted in revealing the purpose of God, which he had purposed in His Son from the beginning (Ephes. 3:9-10-11). The context teaches that instead of being a victory for Satan, it was the most sorrowful day that he ever knew. Listen to his sentence: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, (not literally to eat dust, but to eat of the things that

In The Beginning

are the product of dust—or having the same elementary constituents that compose the earth) all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:14-15). Thou hast caused the woman to sin, and for this sin, she must bring forth children in sorrow, but her seed shall bruise thy head. Oh, Satan, thou art crushed by thine own iniquity. The seed of the woman whom thou hast this day deceived will drag thee to the dust, and to everlasting defeat. The woman whom thou hast deceived, she shall bring forth a Savior to redeem herself, and her seed, and He shall bruise thy head. “All bible commentators recognize in the seed, the serpent, and the woman, types of our Savior, of Mary, and

Or The First Age

the devil. The enmity of Christ, the Seed, toward the evil one is absolute and perpetual (John J. Gibbons in *The Faith of Our Fathers*).

In The Beginning

CHAPTER VIII.

THE sentence of the woman was shorter than that of the serpent or the man, less severe than that of the serpent, but more severe than that of the man, as it carried with it the heartache and heartbreak of motherhood, and a quickened and aggravated sense of suffering and sorrow.

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee” (Gen. 3: 16).

The anxiety and cares of motherhood have always been the chief source of woman's sorrow. As soon as conception takes

Or The First Age

place the mother's sorrow begins. A sense of dread as to how she will pass through the fell suffering of those who in sorrow travail in childbirth seizes her (according to the primal woe pronounced against her sex), and from the birth of the child until its death, if the mother should survive, her heart is always burdened with the cares and sorrows incident to the child's welfare. As high and exalted as was Mary in being selected to be the mother of our Lord, she could not escape the common lot of mothers. "Yea, a sword shall pierce through thy own soul also" (Luke 2:35).

"And thy desire shall be to thy husband and he shall rule over thee", or, as the margin reads, "subject to thy husband". Not in the same sense that a servant is subject to and ruled over by his master. She was

In The Beginning

created equal to him, in fact, a part of him. (See comment on chapter 2; 18-28.) Her stronger passions of love and affection, make her a willing subject to his desire. It is in this way only that she becomes subject to her husband, and is ruled over by him. It is a willing subjection, not one of ownership.

The sentence, as I understand it, included a common share in the death sentence with Adam, motherhood, and the cares and sorrows incident thereto.

The ancient Hebrews treated the woman as though her presence would pollute the sacred places of worship, and barred her from the sacred places in the temple, because they believed that "Of the woman came the beginning of sin, and through her we all die" (Ecclesiasticus 25:24). But now since "her seed" has paid the penalty

Or The First Age

for the broken law, "and the veil of the temple has been rent in twain from the top to the bottom", she can enter into the sacred presence of her Lord, as the equal of her brother man.

If the woman brought sin into the world she also brought a savior from sin, for be it remembered that Jesus Christ was solely the seed of the woman. He was not begotten by man according to the natural order of humanity. "As far as the sublime mystery of the incarnation can be reflected in the natural order, He received His humanity from the substance of His mother" (Gibbons).

It may be well to say at this time, that, if "The seed of the woman" that was to bruise the serpent's head, had been naturally born instead of being conceived by the Holy

In The Beginning

Ghost, He would have been wholly human, and as one of Adam's race, would have shared his corruption, and would Himself have needed a redeemer, and could not have redeemed humanity.

After all is said that can be said, "It must be concluded that it was a woman's breast that pillowed the head of the infant Jesus, who nursed and cared for His early steps, who was the first to embrace Him at birth, and the last to receive His dying breath at Calvary, the last to leave the sepulchre after the burial, and the first at the grave the morning He arose from the dead" (Gibbons), and the first to carry the message of the resurrection. "Go your way, tell His disciples and Peter that He goeth before you into Galilee" (Mark 16:7).

"And unto Adam He said, because thou

Or The First Age

hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3: 17-19).

The sorrows of maternity was the lot of Eve, and the toil and sweat of labor, was the lot of Adam, but they both shared alike in the sentence of death. God had said to Adam, "The day thou eatest thereof dying thou shalt die," and he had eaten of the tree, and now the doom must fall. Sin must

In The Beginning

be either punished or pardoned, and as yet, no means of pardon had been provided, and he must reap the consequences of his disobedience, even though it meant the loss of Eden, the toil and sweat of labor, and the return of his mortal body to the dust.

“For dust thou art and unto dust shalt thou return.”

This part of the sentence was directed against the body only. Man is a dual being, composed of soul and body, his body was formed out of the dust of the ground. The ultimate constituents of the body are earthly, being composed of oxygen, hydrogen, carbon, nitrogen, chlorine, phosphorus, sulphur, calcium, sodium, potassium, manganese, iron, fluorine and silicon, all of which were taken from the ground, and they must now return again to the ground, the great store-

Or The First Age

house of nature, to be used over and over again in the animal and vegetable kingdom.

If the elementary constituents of plant and animal life were to remain locked up in their created forms, after they had played their part in sustaining life, it would deplete the available supply of these elements. There could be but one result, nature would exhaust herself.

But the other part of man, the life, intellect, and soul, that he received when God "breathed into his nostrils the breath of life", that is immortal, and being of the substance of God, can only return to Him again to be "judged according to the deeds done in the body".

It would be interesting to know in what manner the sin of Adam and Eve is transmitted to their posterity, but no information

In The Beginning

along that line is given, and the question remains one of the chief mysteries of all ages.

There has always been a diversity of opinion as to which of the two, was mostly responsible for the fall. The ancient Hebrews believed that "of the woman came the beginning of sin and through her we all die". Other Jewish writers, however, taught that it was chiefly through Adam, that sin and death came into the world. Paul says, "By one man sin entered into the world, and death by sin" (Rom. 5:12).

It is well to remember that the man and his wife were considered one, and that in many places where the word "Adam" is mentioned, both progenitors are meant. "Male and female created He them: and called their name Adam, in the day when they were created" (Gen. 5:2).

Or The First Age

While it is true that one parent can transmit certain infectious diseases, and sometimes the mental and physical peculiarities of his, or herself, to the child, such is not the case with original sin. In this case both progenitors are equally contaminated.

In The Beginning

CHAPTER IX.

“AND the Lord God said, behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life” (Gen. 3: 22-24).

“So He drove out the man”, notwithstanding that Adam had estranged himself from God by his disobedience, and had lost

Or The First Age

his holy state, still God's benevolence was vouchsafed to him. He clothed him and his wife with skins, before He sent him forth to till the ground.

The garden of Eden must have been a beautiful place, every tree, and plant, and flower was perfect, a perfect God had made them, and arranged them for the happiness and comfort of creatures made in His own image. How gloomy the prospect must have looked to Adam and Eve, when they were banished from the pleasant shade and walks of Eden, and from the personal presence of God, to toil and sweat among the thorns and thistles of the earth in order that they might eat bread.

Instinctively the mind turns to the final separation, when the wicked shall be banished from the presence of God and go into

In The Beginning

torment, for the very cause that doomed our first parents to banishment from the garden.

But as Adam could not remain in Eden after he had disobeyed God, neither can sin enter into the presence of God in the Eden of the soul.

“The man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore, the Lord God sent him forth from the garden ” (Gen. 3:22-23).

“The way of the tree of life” must be protected. If man had been permitted to eat of it he would have lived forever. I think the scripture clearly teaches that man was created in a state of innocence and holiness, and that it was the purpose of God, after he had fulfilled the number of his days

Or The First Age

on earth, to translate him into His presence without passing through the ordeal of death. But he sinned, and as a result, his soul was defiled, and he lost his state of holiness, and became subject to death, with all the other ills, such as sorrow, sickness, and suffering, that are inseparable from death doomed and rebellious creatures.

The sin of our first parents was not confined to themselves alone, but was transmitted to all their descendants in the natural order. God had decreed, that all living matter should reproduce its own kind, and man was no exception to the rule. Adam and Eve were now sinners, and, therefore, all their descendants would be sinners. "Behold," says David, "I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51 : 5).

In The Beginning

This passage clearly indicates that we have all inherited the transgression of our first parents, and are born enemies of God. This, I understand, to be original sin, so called, because we inherited it from our original ancestors.

Why did God plant the tree of light and knowledge in the garden of Eden, where it was within reach of our first parents? As well might we ask how Satan, who was first created holy—as every being God created was—fell from his high state. Or, how could sin grow at all, where nothing but holiness was sown? These problems have engaged the attention of theologians for all time. Of course, we do not know to a certainty. It is generally accepted that God created man and woman holy, and placed his law before them, to regulate their lives, but

Or The First Age

left them free to choose, that they might prove their gratitude and love, to their creator. How else could they prove their worth, than being left free to choose? The will to serve, was God's desire, not compulsion to serve, and so, He left free the chance to stand or fall, that they might merit reward, or punish. "Behold, I set before you the way of life and the way of death" (Jer. 21:8). Let those who question the wisdom of God, first find a better plan.

In The Beginning

CHAPTER X.

“AND Adam knew Eve, his wife; and she conceived, and bear Cain, and said, I have gotten a man from the Lord. And she again bear his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and his offering He had not respect. And Cain was very wroth, and his countenance fell ” (Gen. 4: 1-6).

“And in process of time”. This sen-

Or The First Age

tence literally means "at the end of days", and probably meant the end of the week of seven days, or the sabbath day, the day sacrifices were usually offered.

"And the Lord had respect unto Abel and his offering, but unto Cain and to his offering he had not respect". Sacrifices were of two kinds, eucharistic and expiatory. The eucharistic consisted of the fruits of the earth, the expiatory of a living animal. The penalty for sin was death, but God would accept the life of the animal instead of the offender. Cain's sacrifice was eucharistic—one of thanksgiving—he expected to be accepted without repentance, so God would not accept his offering. "And Cain was very wroth, and the Lord said unto Cain, why art thou wroth? And why is thy countenance fallen? If thou doest

In The Beginning

well shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Or, if you had been so righteous as to need no atoning sacrifice, then I would have accepted you, but since you are not, sin will lie in the way until you have removed it by an atoning sacrifice of sin offering.

This, I think, is a correct inference, in the light of what the New Testament adds to it. Paul says, "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). John says, Cain slew Abel "because his own works were evil and his brother's righteous" (John 3:12).

Cain became so enraged at the expostulation of the Lord, that shortly after this, when the two "were in a field, he rose up against Abel his brother and slew him". Thus Abel became the first martyr.

Or The First Age

“ And the Lord said unto Cain, where is Abel thy brother? And he said, I know not : Am I my brother’s keeper? ”

This brings up the question of our duty to our fellowmen. To offer scriptural evidence in support of a dogma, as universally accepted as man’s obligation to his neighbor, seems almost like trifling with human intelligence. However, for the benefit of those who are not well acquainted with the scriptures, I will give a few quotations gathered at random from the hundreds of passages with which the Old and New Testaments abound.

The following quotations from the 19th chapter of Leviticus, is a summary of the law of Moses on the matter.

“ Ye shall not steal, neither deal falsely, neither lie one to another.”

In The Beginning

“Thou shalt not defraud thy neighbor, neither rob him.”

“Thou shalt not curse the deaf, nor put a stumbling block before the blind.”

“Thou shalt not go up and down as a tale-bearer among thy people.”

“Thou shalt not hate thy neighbor in thine heart.”

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.”

Of our obligations to warn men of judgment to come, God has said through the prophet Ezekial, “If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand” (Ezek. 33: 8).

Jesus said, “Whatsoever ye would that

Or The First Age

men should do to you, do ye even so to them " (Matt. 7: 12).

" Be kindly affectioned one to another with brotherly love " (Rom. 10: 12).

" But if ye forgive not men their trespasses neither will your Father forgive your trespasses " (Matt. 6: 15).

" If God so loved us we ought also to love one another " (1 John 4: 11).

" Love your enemies, and do good to them which hate you " (Luke 6: 27).

From the above we learn that our duty to our neighbor includes benevolence, veracity, property, character, reputation, his future welfare, and extends to all mankind, the poor, the wicked, and even our enemies.

" And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou

In The Beginning

tillest the ground, it shall not henceforth yield unto thee her strength" (Gen. 4: 11-12).

Cain, who had been a tiller of the ground, was now cursed from the earth, and the earth that had drank his brother's blood was forbidden "henceforth to yield her strength to him". He and his descendants must now look to some other source than the earth to find their daily bread. Hence, they became shepherds, and later developed mechanical and musical arts.

His descendants were the inventors of musical instruments, and the art of working in brass and iron.

"And Cain said unto the Lord, my punishment is greater than I can bear". Or, as the margin reads, "Mine iniquity is greater than that it may be forgiven."

Or The First Age

“And Cain went out from the presence of the Lord,” that is, went out from the place of worship, and of divine manifestation, “and dwelt in the land of Nod, on the east of Eden”. The land of Nod has no place in later geography.

“And Cain knew his wife.” Who was Cain’s wife? This is a pertinent question, if asked in a spirit of reverence.

“Since we know that Adam begat sons and daughters (Gen. 5:4), not named in any geneologies of his children, and do not know, of the existence of any other woman at that time,” says Halman’s Family Bible, “we conclude that she was his sister; nor did Cain sin in marrying his sister, as there was a necessity for such a marriage at that time, and the law prohibiting them had not been given.” “Sin is not imputed where

In The Beginning

there is no law " (Rom. 5: 13). Prof. L. T. Townsend suggests that, "The reader need not be in haste to accept the above opinion. It is worth remembering, that the murder of Abel occurred one hundred and thirty years after the creation of Adam, and that during this time, the sons and daughters of Adam, who were not mentioned in the geneological lists of his children, may have migrated to other parts of the country, and so increased in number, that it gave Cain an opportunity to find a wife beyond the confines of his own neighborhood that would not be closely related to him."

"And she conceived, and bear Enoch, and he builded a city, and called the name of the city, after the name of his son, Enoch." The location of the city Cain built and called

Or The First Age

for his son Enoch, like his descendants, has passed from human knowledge.

The descendants of Cain run through six generations to the sons of Lamech,—who contracted the first polygamous marriage recorded—where they end.

It is worthy of note that the rapid increase of sin in the world was through the line of Cain.

The account of the descendants of Lamech are only interesting so far as they portray the beginning of the inventive genius of the human family.

Lamech had two wives, Adah, and Zillah. Adah bore two sons, Jabel and Jubel. “Jabel was the father of such as dwell in tents, and such as have cattle.” Jubel “was the father of all such as handle the harp and organ.” The majority of the descendants

In The Beginning

of Lamech was through Jabel, the son of Adah. They were a nomadic family and dwelt in tents and were shepherds. The descendants of Jubel, his brother, were minstrels, devoted to the use of the harp and organ. The mechanical arts were developed in both branches of Lamech's family, that of the musical by Jubel, and that of metallurgy by Zillah's son, Tubal-cain. Thus, the two classes of artisans were of different maternity. The character of Lamech is seen in his crazy "sword song", which breathes the true spirit of the desert:

" Adah and Zillah, hear my voice;
Ye wives of Lamech hear my speech,
I have slain a man to my wounding,
And a young man to my hurt.
If Cain shall be avenged seven-fold,

Or The First Age

Truly Lamech seventy-fold and seven."

(Gen. 4: 23-24.)

Nobody knows what he meant. Whether he had killed a man, wanted to kill a man, was telling Adah and Zillah about Cain murdering Abel, or whether he was defying God, and putting his trust for vengeance in the swords that his son, Tubel-cain, had wrought, no one can say.

It is easy to observe the increase of sin in the line of Cain, as compared with that of Seth. Lamech was the seventh from Adam in the line of Cain, and Enoch, who walked with God, and was translated to heaven, was the seventh from Adam in the line of Seth.

Surely the children of Cain reaped the consequences of his sowing. How truly it

In The Beginning

supports the bible statement that, "The iniquities of the fathers, are visited upon the children."

Father, mother, methinks I see you turn your gaze from this page, to something that lies asleep in the cradle, and from the very depths of your heart, murmur, my God, is it true? And I answer, yea, verily.

Or The First Age

CHAPTER XI.

MOSES calls the fifth chapter of Genesis "The Book of the Generations of Adam". In this chapter, the general plan of Moses begins to be developed. So far as the historical setting of the entire Book of Genesis is concerned, it seems to center around that line of patriarchs from whom the Hebrew nation descended, the final separation of Israel from the other nations of the world, and their selection as the chosen people of God. Accordingly, the line of ancestors is traced from Adam through Seth, to Noah, the second father of mankind. The descendants of Noah all disappear after the tenth chapter, except the line of Shem.

In The Beginning

After the twenty-eighth chapter, Ishmael disappears, and Isaac alone remains. After the thirty-sixth chapter, Esau and his descendants disappear, and only Jacob, who was the father of Israel, was left.

Thus, we see, that the early history of mankind, so far as it concerns the line of Jewish ancestors, is given, but beyond this, nothing is related.

Aside from purely Hebrew history, a short account is given, of the creation of the heaven and the earth, the establishment of the sabbath day, the early history of mankind in general, the beginning of sin in the world, the fall of man as the result of sin, and the beginning of the inventive genius of man in the line of Cain, and the final destruction of the world by the flood. These circumstances are related in order to trace

Or The First Age

the Jewish ancestors back to Adam, the father of mankind.

It was not the purpose of Moses to write a clear and concise account of the profane history of the early ages. His purpose was to write the sacred history of that race who was destined to keep the oracles of God.

For this reason many incidents of the other nations, that were purely profane history, were omitted.

Of the eight patriarchs in the line of Seth between Adam and Noah, we know very little. Particular mention is made only of two, Enos and Enoch.

It has been said of Enos that he was the father of a praying people, this opinion being based on the statement, "then began men to call upon the name of the Lord" (Gen. 4:26). But men had called upon the

In The Beginning

name of the Lord before this. Dr. Boothroyd and other prominent scholars translate this passage, "then began men to call themselves by the name of the Lord," or what is equivalent, to call themselves the "sons of God".

We are told of Enoch, that he was the son of Jared and the father of Methusaleh, that he lived three hundred and sixty-five years, and was translated to heaven without dying. "And Enoch walked with God; and he was not; for God took him" (Gen. 5:24).

The phrase, "walked with God", was also used of Noah, Abraham and others, and means a spiritual upright life. It is interesting in this connection to note that Enoch was the first palpable proof of immortality.

Or The First Age

The New Testament throws a little more light on the character of Enoch. Jude tells us that he was a prophet, and cites one of his prophecies (Jude 14), and notes that he was the seventh from Adam, thus distinguishing him from Enoch, the oldest son of Cain. From Hebrews 11:5 we learn, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God".

Under the name of this antediluvian patriarch, a book exists, which is quoted by Jude. This book has entirely disappeared except some fragments found in Ethiopia, among the Abyssinians, and published by Laurence in 1821. Certain fragments of this book are undoubtedly of ancient origin,

In The Beginning

but the larger part of the book is believed to have been written about the first century A.D., or, at least, interpolated by Christian Hebrews.

The book had a very limited circulation, and probably belonged to a sect known as "Essenes". The Abyssinians believed it to be one of the inspired books of the bible, but so far as I can learn, no other class of Christian people claims it to be inspired. But Jude cites it, and to say the least, this is evidence that it was esteemed as authority in his day. For a more extended account of this book, see *Encyclopedia Britannica*, Vol. 2, page 175.

Perhaps the most interesting thing found in the account of the antediluvian patriarchs is their longevity. We are led to inquire, what purpose God had in view in prolong-

Or The First Age

ing their lives to such extreme length, and to what extent their long lives were due to natural causes, that is, to causes existing within themselves.

In reply to the first question, I think we are justified in concluding, that it was for the purpose of transmitting to their posterity the incidents of their early history.

We do not know at what age man first learned to reduce his thoughts to writing, and while it is thought to have been long before the time of Moses, there must have been a time, when man had no other than oral methods of transmission, so that the overlapping of their lives served a splendid purpose.

The following table taken from Halman's Family Bible, shows the number of years that the patriarchs were contemporary with

In The Beginning

each other, and will show how easy it was for them to hand such information down from generation to generation:

Adam was contempor- ary with		Noah was contempor- ary with	
Lamech	56 years	Lamech	595 years
Methusaleh	243 "	Methusaleh	600 "
Jared	470 "	Jared	366 "
Mahalaleel	535 "	Mahalaleel	234 "
Cainan	605 "	Cainan	179 "
Enos	695 "	Enos	84 "

Shem, who is in the line succeeding Noah, was contemporary with Lamech 93 years, [Methusaleh 98 years, and with Noah, his father, 448 years, and, after the flood, with Abraham, 150 years and with Isaac 50 years.

While it is true that the more perfect physical condition of the antediluvian may have retarded the process of mortality, and

Or The First Age

thus aided in prolonging their lives, this condition of physical perfection itself, was not without a cause. I think we are warranted in concluding, that sin, which was the primal cause of death, had not at this early age acquired such a mortal tendency as it did later. With the wider spread of a contagious disease, there is a corresponding increase in malignancy. It is even so with sin. The more sin prevails, the shorter grows the term of life. Sickness, suffering, and death are after all nothing more or less than pathognomonic symptoms of sin, "For the wages of sin is death" (Rom. 6: 23).

Sickness, suffering, and death have always increased with the volume of sin. This theory is supported by the following scripture, "My spirit shall not always strive with man, for that he also is flesh: yet his days

In The Beginning

shall be an hundred and twenty years" (Gen. 6: 3). And again, in the 90 Psalm we are told that the wrath of God shortened our days to "three score years and ten", on account of the iniquities and secret sins of the people.

Thus, from Adam to Noah, the average duration of human life had been shortened to one hundred and twenty years, and, from Noah to David, it was again reduced to seventy years, and in each case increase of sin in the world is given as the cause. And now, after the lapse of nearly six thousand years, if it was not for Christ, and the restraining influence of Christianity at work in the world, nothing but the entire annihilation of the human family could cleanse it from iniquity.

Or The First Age

CHAPTER XII.

“AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown” (Gen. 6: 1-4).

Perhaps no passage in the Old Testament, has caused more controversy than this one. It is difficult to understand just what is

In The Beginning

meant by the expression "sons of God". The International Bible Students' Association, of which Pastor Russell is the chief exponent, teaches that, "Lucifer, an angel of high rank, had long cherished in his heart, ambitious designs. His thought being expressed by the prophet Isaiah in the following words," 'I will ascend into heaven, I will exalt my throne above the stars of God' (Isaiah 14:13). And that, when Lucifer saw the first human pair, he was tempted to try to win their homage to himself, and set up a kingdom on earth of his own.

Adam and Eve being a new order of beings, who possessed pro-creative powers, which no angel possessed, their offspring filling the earth would be his subjects, if he could win their homage from God. Thus

Or The First Age

Lucifer became Satan—God's opponent. Time rolled on; the human family was wasting; God's penalty, 'dying thou shalt die', was being enforced. Satan realized that his kingdom of dying subjects would make a poor showing ever. He conceived a plan to outwit God and develop a new order of beings—hybridized humans, infused with superior vitality.

The angels possessed a God-given power of materialization. They could appear in human bodies resembling those of men (and cites Gen. 18: as proof). The angels were permitted contact with the fallen race to prove whether they could bring them back to God (and cites as proof of this assertion Heb. 2: 5).

Pastor Russell then asserts, that these materialized angels, or "Sons of God", took

In The Beginning

unto themselves the daughters of men as wives, and became the fathers of a race distinct from Adam, who were giants physically and intellectually—‘men of renown’, who filled the earth with violence, and that God not having authorized their existence, decided to destroy the whole human race, except Noah, who was found ‘perfect in his generation’ (i.e., of pure human stock). The rest of mankind, being contaminated with the blood of these materialized angels, and therefore, a race of beings not sanctioned by God.”

It is worthy of note, that in this contention, the Russellites have the support of the Apocalyptic book of Enoch, the first part of which contains an account of the fall of the angels, and their intercourse with the daughters of men producing a race of

Or The First Age

giants, and the consequence of such apostasy.

To this theory the writer dissents, for the following reasons :

First, the impossibility of Lucifer, being able to outwit God. God is omnipotent, omniscient, and omnipresent, hence, could not be outwitted.

Second, angels do not possess sex. Jesus said to the Sadducees, at the time of their questioning Him in the Temple, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven," (Matt. 22: 30), implying that angels are sexless.

Third, if angels in a materialized state possessed procreative power, they could not beget living beings without the aid of God. Progenitors beget the body only, the

In The Beginning

life and soul is the breath of God. " In whose hand is the soul of every living thing, and the breath of all mankind " (Job 12: 10).

" The spirit of God hath made me, and the breath of the Almighty hath given me life " (Job 33: 4).

" Behold, I will cause breath to enter into you, and ye shall live " (Ezek. 37: 5).

" Seeing He giveth to all life, and breath, and all things " (Acts 17: 25).

Therefore, it would be impossible for materialized angels to beget living beings without God's assistance, as they would have to obtain the breath of life from Him. Again, " And the Lord said, I will destroy *man* whom I have created from the face of the earth " (Gen. 6: 7), not *hybrids* whom the angels created. " The wickedness of *man*

Or The First Age

was great on the earth" (Gen. 6: 5), not the wickedness of *angels*.

Fourth, hybrids of the animal species—excepting certain fowls—are incapable of propagating their own species. It may be accepted as a universal law that every living thing God created, has the power of reproducing its own species, and that nothing man or devils ever made has this power. There being no case known where a true hybrid could do so. The era of creation ended on the evening of the sixth day, when God made man in his own image. Since that time, there has been no creation of any distinct species on what biologists call "broad lines". That of propagation alone remains.

Fifth, that angels ever had access to the human family except in the sense of special messengers from God, is doubtful.

In The Beginning

Sixth, the scriptural references cited by Pastor Russell, do not sustain the contention, that fallen angels lived on the earth. That of Heb. 2: 5 refers to messages sent by means of angelic messengers to notify men of God's purposes. Such, for instance, as the angel of the Lord brought to Abraham, Manoaah, Lot, and others. The other references, that of Jude 6, states that, "The angels which kept not their first estate, but left their own habitation, he hath reserved *in chains* under darkness unto the judgment of the great day", and that of 2 Peter 2: 4, states that the angels that sinned, "were cast down to hell, and delivered *into chains* of darkness". Thus, clearly indicating that they were not permitted to roam over the earth. The scriptural statement that, "Noah was perfect in his generation", does

Or The First Age

not mean that he was of "pure human stock". It refers to his godly character, or religious state. "Noah was a just man and upright (Margin) in his generations. And Noah walked with God".

This is attested to by God Himself, in the following words, "For thee have I seen *righteous* before me in this generation" (Gen. 7: 1).

The conclusions which Pastor Russell, and others have drawn from these scriptures, are for the most part apologetic interpretations, used for the purpose of making the sacred text support heathen mythology with its system of gods and demi-gods.

All such interpretations should be avoided. Every doctrine should stand on the plain declaration of the word of God. There is no warrant in the scriptures for the assump-

In The Beginning

tion that the fallen angels lived on the earth, and had intercourse with the daughters of men, unless we accept the Apocalyptic Book of Enoch as the inspired word of God.

At this early age the sons of Seth, who were the progenitors of the Jewish Theocracy, had separated themselves from the sons of Cain. Dr. William Smith, in his Dictionary of the Bible, states that there were two distinct races, or religious communities, in the time of Noah, "The sons of God" (Elohim) and "the sons of man" (Ha-Adam). "The sons of God" (Bene-Elohim) were the descendants of Seth, and worshiped the true God. "The sons of man" were descendants of Cain, and probably idolaters. The intermarriage of these two families, produced a mixed re-

Or The First Age

ligion (not a mixed race), that God would not tolerate.

Another class of bible students, known as "Higher Critics", think that this passage is "a bit of mythology", that inadvertently crept into the bible, when the compiler was sifting the fragments of sacred history from ancient mythology. They even express astonishment that so little mythology escaped the scrutiny of Moses in view of the fact that so much had to be eliminated.

If the bible is the inspired word of God, we must look for a better explanation than this. To admit that the bible is partly inspired, and partly mythological, is to destroy in effect the entire word. For who could tell which part was inspired, and which was not? Who is competent to decide such a question? Who then were "the

In The Beginning

sons of God ”? I think it probable, in view of the context, that Dr. Smith is correct in his deductions. I believe “the sons of God ” were the progeny of “Adam, who was the son of God ” (Luke 3: 38).

If the rendering of Gen. 4: 26, “Then began men to call upon the name of the Lord”, by Dr. Boothroyd and others, is correct, and should be rendered, “Then began men to call themselves by the name of the Lord”, it would be equivalent to saying, “Then began men to call themselves the sons of God”. Certain it is that at a very early age men began to call God their Father and themselves the children of God.

That there were physical and mental giants in the earth in those days was to be expected. When God created Adam, He created him perfect, both in form and mind.

Or The First Age

That they were physically perfect is evident from their ability to resist death for nearly a thousand years. Considering the mental and physical perfection with which God created them, it is not to be wondered at, that they were giants in stature, and men of renown.

In The Beginning

CHAPTER XIII.

THE DELUGE.

THE deluge, like the story of creation, and the garden of Eden, has led to much controversy. The so-called critics claim that it is only a myth, and that it did not actually occur.

It is, therefore, proper, before taking up the study of the flood, to first settle the question whether the flood actually occurred or not.

Strictly speaking, the flood was an act of God intended as a punishment for the wickedness and violence of man, and as such, the chief evidence concerning its occurrence

Or The First Age

should be sought for in the revealed word of God. Still, there are proofs found in the traditions of all the older races of mankind, and in the discoveries of geologists, archæologists, and palæontologists, that should not be ignored.

We will take up the matter in what appears to be the rational order. First, the scriptural proofs, second, the traditional, and third, the proofs furnished by the above named sciences.

The scriptural proofs of the deluge, outside of those now under review, are as follows:

“Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood” (Job 22:15-16).

“For this is as the waters of Noah unto

In The Beginning

me; for I have sworn that the waters of Noah should no more go over the earth " (Isa. 54:9).

" By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith " (Heb. 11:7).

" Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water " (1 Pet. 3:20).

" And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly " (2 Pet. 2:5).

It is not necessary to dwell on these scrip-

Or The First Age

tures further than to say, that the inspired prophet, and apostles, believed the story of the flood, and solemnly recorded their belief in the passages quoted.

The author of the Book of Job, the prophet Isaiah, and the Apostle Paul, were among the great scholars of their day, Peter, into whose hands the keys of the kingdom were placed, was specially endowed with wisdom from on high; and yet they all emphatically recorded their belief in the flood.

It is true that they were all human, and as such, may have been deceived, but when the Lord Jesus Christ speaks, it is a bar to that kind of criticism, and an end of all controversy. Here, I offer his testimony—the testimony of one who had a being before the creation of the world. “ But as the days

In The Beginning

of Noe were, so also shall the coming of the Son of Man be. For, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. 24: 37; Luke 17: 26, etc.).

Could He have been mistaken? Is it possible that Jesus did not know the difference between history and myth?

We are forced to the conclusion that He must have known, and that the flood actually took place. We cannot believe of Him, who spake as never man did, that He would make a false statement to deceive the people.

Or The First Age

TRADITIONS OF THE DELUGE.

The deluge was such a terrible and awful event, that it has indelibly impressed itself on the memory of mankind.

Every ancient nation under the heavens, has a tradition of a great deluge, in which only a few of the inhabitants of the world escaped destruction.

The Greeks, the Chaldeans, the Babylonians, the Indians, the Egyptians, the Chinese, the Scandinavians, the Mexicans, the Peruvians, all have traditions of a great flood that destroyed the world, some of which bear a striking resemblance to the bible account.

Perhaps the account next in value to that of Genesis, is that of the Greeks, the flood of Deucalion and Phyrria.

In The Beginning

The Hindus' account also agrees in many points with that of the bible. The Chaldean account says, that Noe saved Sem, Japet and Chem. The Assyrian account is similar.

It is reasonable to conclude that a tradition could not appear among so many different nations, and among people so widely distributed over the face of the earth, many of whom had no methods of communication, unless it had a basis in fact.

Von Humboldt says, "Ancient traditions which we find dispersed over the face of the globe, like the fragments of a great shipwreck, are of the greatest interest in the philosophic study of our species. They retain the impress of a common type, and present a resemblance that fills us with astonishment."

Or The First Age

M. Francois Lenormant, in his book "The Beginnings of History", in speaking of the traditions of the deluge, says: "We are in a position to affirm that the account of the deluge is a universal tradition in all branches of the human family, with the sole exception of the black races, and a tradition everywhere so exact and so concordant cannot possibly be referred to an imaginary myth. It was an actual and terrible event, which made so powerful an impression upon the first parents of our species that their descendants could never forget it."

SCIENTIFIC EVIDENCE.

The scientific evidences of the deluge are found in the changes that have been wrought in the earth's surface, the strata of sand,

In The Beginning

clay, loam and gravel, that have been precipitated as silt from large volumes of water, and in the caverns, and fissures of the earth, in which are found vegetable matter, the fossil remains of extinct animals, and the bones and relics of antediluvian man, that were presumably carried by the waters of some great deluge, and deposited in these caverns, and alluvial beds, where they have been discovered after forty centuries, by geologists, and archæologists, and brought to the surface to give their silent testimony to the truth of the bible statement.

The reader must not confound this deluge, with another great flood that devastated the earth during the glacial epoch.

That deluge antedates the one under discussion several thousand years.

There is conclusive evidence that there

Or The First Age

were at least two great deluges, that known as the glacial, and that of Noah.

The fossil remains of animals that perished in the glacial flood are found in deeper strata of gravel than those of the Noah flood. In the "deeper gravels" of the first flood, no bones or relics of man have ever been found, although diligent search has been made for them, for the very obvious reason, that man had not made his appearance on the earth at that time, and had no part in it. But this second flood, that of Noah, is characterized by the presence of human bones and relics in abundance.

The deposits in which they are found are cavern loam, river alluvia, lake bottoms, sand dunes and other superficial accumulations.

In most of the calcareous districts, there

In The Beginning

are caverns and fissures where large numbers of animals, including man himself, have been washed into them, and covered with silt deposits carried in the water which overflowed the earth at the time. These caverns, fissures, and gravel beds, are found in almost all parts of the world, in northern Asia and western Europe, and in North and South America.

Professor L. T. Townsend, in his excellent book entitled "The Deluge, History or Myth", states that "In the vast territory extending from India and the Mediterranean Sea to the Arctic Ocean are caverns in which are found the bones of extinct animals, together with the relics of man, that unquestionably were carried there by the agency of flowing water,—and were buried there

Or The First Age

during the devastations of a not very remote deluge."

The same authority states that, "In North America the evidence is widespread, that man and animals of various kinds, including elephants and mastodons, that were contemporaneous with him, became suddenly extinct in a flood that appears to have been identical, in point of time, with the one that covered Europe, Asia, and Africa, during the age known in geology as that of 'The Uppermost Gravels', and too, in South America, fossils of extinct animals have been discovered that appear to have suffered a fate similar to that which destroyed the mammalia in other parts of the world.

"With the bones of these extinct mammalia, in the caverns of Brazil, Dr. Lund recently discovered human skeletons, and

In The Beginning

these fossils, it should be kept in mind, belong not to an era of the glacial flood, but to that of a flood that devastated the earth two thousand or more years later."

Sir William Jones, an eminent scientist, says that, "It is no longer probable only, but absolutely certain, that the whole race of mankind proceeded from Iran, the part of Asia to which Ararat belongs, as from a center, whence they migrated, at first in three great columns; and that these three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of the globe."

Such is but an epitome of the scientific evidence that can be offered in support of the actual historical facts of the deluge.

If this does not convince the reader that the flood actually occurred, and that the

Or The First Age

story is not a myth, no amount of evidence will. Indeed, there are some historical facts so well established, that no amount of evidence can make them more plain, and this is one of them.

In The Beginning

CHAPTER XIV.

ACCORDING to the geneological table of the antediluvian patriarchs given by Moses, the deluge occurred in or about the year 1856 A.M., and in the sixth hundredth year of the life of Noah, who was the chief human character concerned with it.

Of this remarkable character we know nothing until he was five hundred years old, except that he was the son of Lamech and the great grandson of Enoch, and that he "found grace in the eyes of the Lord" because he "was a just man, perfect in his generations; and Noah walked with God".

Among all the teeming millions of brutal, violent, God-defying people, who inhabited

Or The First Age

the earth at that time, Noah alone stood true to God. "For thee have I seen righteous before me in this generation" (Gen. 7: 1).

Such was the character of Noah, and perhaps the other members of his family. All the rest of "the earth was filled with violence. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beasts, and the creeping things, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6: 5-7).

I think it proper at this time to explain that the expression, "it repented the Lord

In The Beginning

that He had made man on the earth, and it grieved Him at His heart ", is what is called an anthropomorphism.

Dr. Marcus Dodds says, " it is a manner of presenting God in terms of human language. It is used in the same sense as we speak of ' the hand of God ', ' the eye of God ', ' the heart of God ', etc. These expressions, while not literally true, serve a useful purpose, and convey to us a meaning that could not be otherwise expressed. We are not to understand by these expressions that God has a visible body with hands, heart and eyes, like man, neither did the ancient Hebrews so believe, but they used these expressions as we do, because our language is formed for human use, and we have no better mode of expressing our thoughts of the attributes of God. Strictly

Or The First Age

speaking, God does not feel, think, and act as men do, yet, we cannot conceive of Him in any other than human form."

The corruption, violence and bloodshed that brought about the deluge, appears to have been the result of the intermarriage of the two distinct classes—"the sons of God" who were the descendants of Seth, and "the sons of men" who were the idolatrous descendants of Cain, which brought into existence a mixed race, who were giants in stature, and men of violence.

The bible account says that "God saw the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually".

Sin had become so prevalent that ruin was inevitable, the race was slowly, surely, committing suicide. There was only one right-

In The Beginning

eous family left. Would God permit it to be destroyed, and see His purpose frustrated? Or, would He, as He did in the garden of Eden, interpose His sovereign right and bring judgment down upon iniquity? Yes, there is no other way. The hand of God will never shove by justice. He must protect His own dignity. He must save the righteous from extinction.

Let those who think the deluge to have been cruel and inhuman, remember that God had exhausted every means to save men. He had never ceased to make efforts to save, until He saw the utter hopelessness of the situation. This is clearly indicated by His statement, "My spirit shall not always strive with man". He had tried until patience was exhausted. And Noah had

Or The First Age

preached righteousness for an hundred and twenty years, and not a soul repented.

Another evidence of the long-suffering of God is seen in the fact that, after the ark was completed and Noah and his family had entered it, He waited yet seven days before sending the rain.

Man had proved himself to be irredeemably bad, "Every imagination of the thoughts of his heart was only evil continually." There was no relenting, no compunction, no mixture of good and bad—it was all bad.

Dr. L. T. Townsend says, "There is manifest evidence of God's mercy in the time of Noah. After the destruction of the human race had been planned, God, meanwhile grieving over the sins of the people and sorrowing for the necessity of carrying

In The Beginning

out his purpose, waited one hundred and twenty years before its execution. And all this time there was the object lesson, the building of the ark, before the eyes of the people, and the warning voice of Noah sounding in their ears. Still, their hearts were not softened, nor their crimes lessened. The whole antediluvian world, filled with brutal lust and violence, was growing worse and worse, and was, as stated a moment ago, on the way to its doom."

Or The First Age

CHAPTER XV.

THE CONSTRUCTION OF THE ARK.

“MAKE thee an ark of gopher-wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the heighth of it thirty cubits. A window shalt thou make in the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And behold, I, even I, do bring a flood of water upon the earth, to de-

In The Beginning

stroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee I will establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee, and of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female,—and take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah according to all that God commanded him, so did he " (Gen. 6: 14-22).

The dimensions of the ark in feet and inches are unknown. The bible figures say it was three hundred cubits long, fifty cubits wide and thirty cubits high, but the

Or The First Age

cubit is of several kinds, eighteen, nineteen, and twenty-one inches.

This causes a slight difference of opinions among scholars, when cubits are reduced to feet.

Allowing twenty-one inches as the length of a cubit, the ark would be 525 feet long, 87½ feet wide, 52½ feet high, and contained three stories.

The objection, that the ark was not large enough to have accommodated all the animals, birds and insects, that are said to have entered it, may be dismissed with a few words. If the flood actually occurred, there must have been ample room in the ark for the purpose. How else could they have been preserved? There were no other means of escape from death except by the ark, for the whole earth was covered with

In The Beginning

water "fifteen cubits and upwards, and the mountains were covered".

The meagre description of the ark does not warrant an opinion as to the internal arrangements. We know that it had compartments, or rooms, probably for the purpose of keeping the animals separated. There was a window for light and ventilation, that probably extended the entire circumference of the ark, and was one cubit in width, and also a door in the side entering into the three stories, for the purpose of entrance and exit, and the taking in of food supplies.

The ark having been completed and provisioned according to God's instructions, "Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and beasts that are not clean, and of

Or The First Age

fowls, and of everything that creepeth upon the earth. There went in two and two unto Noah into the ark, the male and the female, as God commanded Noah " (Gen. 7: 7-9).

The Lord waited seven days longer, then He shut the door of the ark.

" The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights " (Gen. 7: 11-12).

THE FLOOD.

The judgments of God had been slow, but the day of reckoning was now at hand.

Dr. Joseph Parker, in " The Peoples' Bible ", thus describes the flood: " The waters rose and covered the low lands.

In The Beginning

Men fled away to the mountains, but the cruel waters followed close at their heels. The wolf, the lion, the leopard stood upon the crags, baying and roaring with a fury that drove them mad, and high above the surging sea the fowls of the air screamed. At last there was but one hill-top left, and there the strongest and fiercest sons of men gathered, and there were prayers and oaths and curses and cries that made the wild beasts quiet, and still the waters rose, the midnight lightning showed the dreary waste on which no star glittered, and amid thunders that shook the universe, the last strong man plunged into the gulf below. 'And all flesh died that moved upon the earth; all in whose nostrils was the breath of life, of all that was in the dry land died.'

"Oh, what a rain it was. What an out-

Or The First Age

look from the window of the ark. For many a long day no eye could venture to look out of that window. For who could bear to see the gray-haired man, and the fair woman, and the little child doomed to die."

"The waters prevailed upon the earth an hundred and fifty days", though the rain only lasted forty days and nights. At the end of the one hundred and fifty days, "God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained". And on the first day of the tenth month, "were the tops of the mountains seen".

At the end of forty days, Noah opened the window of the ark and sent forth a raven, then he sent forth a dove, but "the dove

In The Beginning

found no rest for the sole of her foot ” and returned. After seven days he sent out the dove again, and the dove returned in the evening, “ and, lo, in her mouth was an olive leaf plucked off ”. After another seven days he sent the dove forth, “ and she returned not again ”.

Shortly after this the ark landed.

The time occupied by the flood from the beginning of the rain until the land was dry was three hundred and fifty-eight days, seven days less than our year, or one year and ten days by the Jewish calendar.

The ark was supposed to have been built in the Euphrates valley, from whence it floated northward to the place where it rested among the mountains of Ararat. And here God sent him forth from the ark.

The flood was now over. Every living

Or The First Age

creature in whose nostrils was the breath of life was dead, except those that were in the ark.

The first recorded act of Noah after he went forth out of the ark, was to offer sacrifice. "And Noah builded an altar unto the Lord; and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar" (Gen. 8: 20).

This sacrifice so pleased the Lord, that He immediately entered into the covenant with Noah that He had promised before the deluge took place, and declared that He would "never again curse the ground for man's sake", even though "the imagination of man's heart is evil from his youth", and He gave Noah this pledge, "While the earth remaineth, seed-time and harvest, and cold

In The Beginning

and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22).

There will be convulsions of the earth, causing upheavals and subsidences of its crust; there will be earthquakes, volcanoes, and tidal waves, there will be disasters by fire and flood, but so long as the rainbow is seen in the heavens—and that will be "while the earth remains"—there will be no more destruction of the earth by water.

We are not to understand by this promise, that God has ceased to punish iniquity. The judgments of God will surely, irresistibly come.

Surely Noah and his descendants, with this solemn history of the flood behind them, and the covenant of God before them, will do better than Adam and his descendants.

Or The First Age

How they succeeded we shall learn in the next paragraph.

“ And Noah began to be an husbandman, and he planted a vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. * * * And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, cursed be Canaan; a servant of servants shall he be unto his brethren ” (Gen. 9:20-25). What a sad commentary on the stability of man, that the second father of the race should be guilty of the same sin as the first—that of self-indulgence. Adam’s indulgence in Eden brought death, and Noah’s indulgence brought slavery.

In The Beginning

I cannot help thinking that the great law-giver recorded this incident for an object lesson, to teach the world that inebriety inevitably leads to slavery. With what sad certainty history has proved the necessity for such a warning. Ever since Noah discovered the process of making wine, drank it, was drunken, and cursed the dark-skinned descendants of Ham into slavery, one-third of the inhabitants of the earth have been in slavery to alcohol. If ever there was a crime of deeper dye, or more far-reaching and destructive in its consequences than all the other vices of man, it is imbibing alcoholic liquors. "There is no other kind of poisoning," says Dr. Norman Kerr, "which so degrades brain structure, and disturbs mental function, while physically degenerating bodily texture, and undermining vital

Or The First Age

organs, or which is so far-reaching in its operations as alcohol, transmitting as it does through generations, a great variety of mental defects, and moral perversities. It incites more breaches of human and divine law, ranging from minor offences to grave crimes, than all other causes combined."

What a delusion man is!

How incapable of caring for himself!

With all his vaunted knowledge and dominion over the earth, he has never quite mastered himself. Confused at times, and bewildered with perplexing doubts, he often does not know whither he is going, or whither he should go, and what is still more to be wondered at, he often does not know what conduces to his own welfare, or what is his own interest. How plainly all this in-

In The Beginning

dicates the wisdom of the Creator in sending a God to redeem him. How forcibly it proclaims the gospel truth, that there is none good but God.

Or The First Age

SCRIPTURAL REFERENCES.

- Genesis 8: 10-12; 18; 50: 10.
Exodus 16: 22-30.
Leviticus 27: 7-19.
Deuteronomy 32: 17.
I Chronicles 21: 1.
Nehemiah 13: 15-21.
Job 1: 6-12; 2: 1-7; 12: 10; 22: 15-16;
33: 4.
Psalms 51: 5; 90: 10; 106: 37.
Ecclesiastes 8: 2.
Isaiah 13: 21; 14: 13; 34: 14; 54: 9;
56: 2-6.
Jeremiah 17: 24-25; 21: 8.
Ezekiel 33: 8; 37: 5.
Zechariah, 3: 1-2.
Ecclesiasticus 25: 24.
Matthew 5: 8; 7: 12; 6: 15; 7: 12;
22: 30; 24: 37.

In The Beginning

Mark 2: 27-28; 16: 7.

Luke 2: 35; 3: 38; 6: 27; 10: 18; 17: 26.

St. John 3: 12.

Acts 1: 16; 17: 25; 20: 7.

Romans 5: 12; 5: 13; 6: 23; 9: 5; 10: 12;

14: 5.

I Corinthians 2: 5.

II Corinthians 4: 7.

Galatians 4: 10; 6: 7.

Ephesians 3: 9-11.

Colossians 2: 16.

Hebrews 2: 5; 11: 4-7.

James 20: 26.

I Peter 3: 20.

II Peter 3: 8; 2: 4; 5.

I John 4: 11.

Judge 6-14.

Revelations 1: 10; 12: 9.

Or The First Age

AUTHORS MENTIONED.

'APOSTOLIC CONSTITUTION, on keeping both
the Sabbath, and the Lord's day sacred.

ATHANASIAN CREED, on the incarnation.

AUGUSTINE, on the length of days before
the sun was created.

BOCHART, on the location of the garden of
Eden.

BOOTHROYD, on the translation of Genesis
4: 26.

CALMET, on the garden of Eden.

CALVIN, on the location of the garden of
Eden.

COUNCIL OF LAODICEA, on decree forbid-
ding Christians to keep the Jewish Sab-
bath.

COLERIDGE, interprets the story of Eden as
an allegory.

In The Beginning

COWPER, on the geology of the world's age.

DODDS, DR. MARCUS, on the grief and repentance of God.

EPISTLE OF BARNABAS, on the resurrection of our Lord.

EUSEBIUS, on the Lord's Day.

ENCYCLOPEDIA BRITANNICA, on location of Eden, the serpent, and the Book of Enoch.

GIBBONS, CARDINAL JOHN J., on the significance of the Seed, the Serpent, and the Woman, the incarnation.

HUET, on the garden of Eden.

HUMBOLDT, VON, on the significance of traditions.

IGNATIUS, on the Christian Sabbath.

JOSEPHUS, on the location of Eden.

JONES, SIR WILLIAM, on the certainty of

Or The First Age

the whole human race proceeding from
the sons of Noah.

KERR, DR. NORMAN, on the poisonous ef-
fects of alcohol.

LENORMANT, on the traditions of the deluge.

LAURENCE, on The Book of Enoch.

LONGFELLOW, on the sorrows of life.

LUND, on the discovery of human remains
in Brazil.

MILLER, HUGH, on the teaching of geology.

MARTYR JUSTIN, on the Christian Sabbath.

ORIGEN, on the allegory of Eden.

PARKER, DR. JOSEPH, on the description of
the deluge.

PHILO, on Eden as a symbol of the soul.

PLINY, on the Christian Sabbath.

ROSENMULLER, on the garden of Eden.

RUSSELL, PASTOR, on "The Sons of God"
and "The Daughters of Men".

In The Beginning

SMITH, DR. WILLIAM, on the "Sons of God and the Sons of men".

SMITH, WM. ROBERTSON, on the marriage relation.

TOTTEN, PROFESSOR, on the waters above the firmament.

TOWNSEND, PROF. L. T., on scientific evidences of the deluge, and evidences of God's mercy in the time of Noah.

WAYLAND, DR. FRANCIS, on our obligation to keep the Sabbath holy.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: June 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

135
1235
H

LIBRARY OF CONGRESS



0 014 244 906 7

